

AMERICA

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Chronicle

Chile.—In the recent death of Vice-Admiral Jorge Montt, ex-President of the Republic, Chile lost one of her most illustrious citizens and the Catholic Church a devoted

Death of ex-President Montt son. Born in 1846, Jorge Montt entered as a mere lad the Naval Academy of Chile of which he was one of the first pupils. At the end of his studies, he served in the Chilean navy, rising to the ranks of captain, chief of squadron and vice-admiral, and to the important position of Secretary of the Navy. Under his direction, the Chilean fleet became by far the best equipped both in armament and personnel of the South American navies. He supported the Chilean Congress against President Balmaceda, and in the heated electoral campaign of 1891, became the candidate of several of the contending parties and was subsequently elected to the Presidency.

In the difficult office of President, at a time when political hatreds were bitter and party spirit ran high, President Montt, says the *Revista Católica*, the official organ of the Chilean episcopate, followed fearlessly the path which duty marked out. For the five years during which he sat in the Executive Mansion, he did everything in his power to bring about the triumph of justice and order. Thanks to his impartiality and conciliatory spirit, he did much to allay the strife and resentment which for so many years

had caused such unrest in the country. His administration stood for a sane and enlightened progress and looked to the welfare of the entire nation, not merely to that of a favored party or a section. Although he had opposed President Balmaceda, he declined generously to persecute the followers of the former Executive and even proclaimed an amnesty in their behalf.

Always a devout believer, Señor Montt died an edifying death. The *Revista Católica* states that during his last illness the "fighting Admiral" who, in former days, "had swung the Chilean navy" against the unconstitutional rule of Balmaceda, devoutly heard Mass almost daily in his sick room, and that his friend, the Archbishop of Santiago, administered to him the last Sacraments which he received with the utmost devotion. In one of the funeral services held over the body of the ex-President, one of the most prominent of the Conservative leaders in the Senate, Señor Raphael Urrejola, paid a merited tribute to his unselfish loyalty to Chile, to his public and private virtues and to his belief in God and his open confession of the rights of God in society and the State.

Czechoslovakia.—At the Fall conference of the thirteenth Catholic Bishops of the Republic, special attention was given to the numerous complaints regarding

Joint Memorandum of Catholic Bishops the oppression of Catholics and the disregard of their rights. The grievances were compressed into a memorandum presented to the Government. Reference has already been made here to this document, the complete text of which has now been forwarded to us. It affords a good picture of the present difficulties of the Catholic Church in Czechoslovakia.

The Catholic Bishops of the Czechoslovakian Republic declare their faithful allegiance to the Czechoslovak Republic and rejoice in the political freedom of the nation. But they are obliged to point out the great wrongs that in this country are done to the Catholic Church. Especially they complain that: 1. Several textbooks approved by the Ministry of Education and used in the schools are permeated by an anti-Catholic spirit and even by hatred of the Catholic Church, which, with complete disregard for historical truth, is described there as an enemy of the nation and of mankind. 2. Endeavors to promote the Catholic education of children are frustrated, in schools of every description, for what has been built up during the hour of religious instruction is often, in the name of "science," undone and ridiculed by other teachers. This applies even to fundamental religious truths such as the existence of God, the immortality of the soul, etc. 3. Many teachers have brought pressure to bear upon children in order to make

them declare that they do not intend to follow any course of religious instruction, and have induced them to take home blanks and leaflets in which their parents are urged to leave the Catholic Church. 4. In the three important highest classes of the secondary schools compulsory religious instruction has been abolished. 5. Apostate and excommunicated priests continue to be entrusted by the State authorities with religious instruction in the schools, or they remain in the same school as teachers of profane subjects or they become government officials in departments where ecclesiastical affairs are decided upon. 6. Unlawful introduction by teachers of *morale laïque* is tolerated. In Slovakia, government inspectors of schools have issued an order obliging parents to choose for their children either religious instruction or *morale laïque*. 7. The Bishops of Slovakia complain that of the twenty-one Catholic secondary schools sequestered by the Government not one has been returned to them. Nuns that are employed as successful teachers in Government schools now starve because they receive only about one-tenth of the salary of the lay teachers. 8. On account of school outings, which are purposely arranged to take place on the mornings of holy days, Catholic children can neither go to Mass nor receive the Sacraments. 9. Catholic churches occupied by sectarians have not yet been returned to Catholics, although the law courts have declared them to be the property of the Catholics. Nor can Catholics ever consent that their sanctuaries be turned into meeting places for people who have broken with the Church and carry on agitation against her. To carry such measures into effect would be an attack on the consciences of the Catholics, upon whom a fight to the bitter end would be thus forced. 10. We protest against the burials of atheists and non-Catholics in Catholic churchyards in the same section with Catholics, because in every cemetery a decent plot is reserved for them and besides they can have cemeteries of their own. 11. Government officials hinder the Apostolic Administrator of the diocese of Trnava from exercising his authority and unlawfully retain Church property in Slovakia in State administration. 12. Church property in the Republic has been burdened with such duties, levies, taxes and forced sales at nominal prices, that in some places there will be not even the means for the maintenance of the church building. 13. Other churches and parishes are threatened with a similar loss, owing to the disregard of patronage obligations with which the large landed estates, at present parceled out, are encumbered. 14. Parishes and canonries remain for years without incumbents, and thus suffer notable damage. 15. The Straka College in Prague, destined by its founder for Catholic students, is left in the hands of avowed adversaries of the Catholic religion. 16. The diocesan institution for the deaf and dumb in Prague-Smíchov was, in spite of all protests, seized by a government department and the deaf and dumb were driven out forcibly. 17. In Slovakia, respect for the liberty of the Catholic press is not observed.

The Bishops guarantee their cooperation towards the maintenance of law and order, but they ask for support in the fulfilment of their duties and for the removal of the abuses pointed out.

The two members of the Executive Committee of the condemned Yednota, who were excommunicated by the Holy Office for their stubborn disobedience are in the meantime, striving to embroil Parliament and the Government in their ecclesiastical matters. The Orthodox Bishop Dositej, too, who has already contributed his fair share towards the religious troubles in the Republic, is returning to make his stay there for an indefinite period.

Italy.—According to a special cable to the New York Times, dated Rome, December 28, the Council of Ministers decided on a course which, as far at least as the last

A Gift to the Vatican

fifty years, is unprecedented in the annals of Italy's relations with the Vatican. The Council decided that the famous library in the Chigi Palace, which building is now being used by the Ministry of Foreign Affairs, should be presented to the Vatican for incorporation in its library. "It is the first time," adds the dispatch, "that the Italian State has ever given the Vatican anything without being forced to." This step of the Ministerial Council, coupled with what many term the "mild words" of the protest of Pius XI against the Italian State in his Encyclical, and with what are considered the pacific intentions of Premier Mussolini towards the Vatican, afford some reason to those who entertain the hope that the Roman question, more difficult of settlement than many even well-informed people believe, may find a speedy solution. No one is more eager for its settlement than the Holy Father himself. But it must be a settlement in accordance with the highest standards of justice and honor.

The Roman correspondent of the New York journal reminds the reader that there exist many libraries in Rome belonging to the Church, the State or prominent families, some of them remembered only by bibliophiles, which are perfect treasure houses of works contemporaneous with their founders. Among these is the Chigi library founded by Fabio Chigi, after he became Pope under the name of Alexander VII (1665-1667). The collection is particularly rich in works dating from Savonarola's time down through the Reformation. The library contains documents signed by Henry VIII and is rich in early manuscripts. A subsequent dispatch adds that the Holy Father accepted the "New Years gift" so graciously offered him.

Latvia.—The Republic recently concluded a commercial treaty with Hungary. Disappearance of Russian shipment was a blow to Latvia, but its commerce with Russia is not entirely broken off. Latvian firms, have shown no willingness to sell to Russia on a credit basis. Commercial

reports also state that the Latvian Railroad Administration purposes to purchase a number of locomotives from England. Considering conditions in Europe at the present time the Latvian exchange is comparatively sound, since according to the latest reports received here 260 Latvian rubles were equivalent in value to one dollar. There is little demand for foreign exchange. It is interesting to note that the small neighboring republic, Esthonia, has decided to issue metallic currency in small denominations. Some months ago 329 Esthonian marks were worth one American dollar. In Lithuania, which is grouped with these two States, the Ost mark, German currency, has been replaced by the lit, and a bill establishing a Luthuanian bank of issues has been passed. Its capital of 6,000,000 lits has a par value of \$600,000. Owing to the comparatively large gold reserves which Lithuania claims to have a stable currency is assured.

The Lausanne Conference.—In spite of the hopes that the agreements reached two days before Christmas would be finally accepted and that the conference would soon

The Mosul Oil Fields, the Capitulations. adjourn, it again swung back to the tangled question of the Mosul oil fields and the capitulations. On the night of December 27, Lausanne "hummed with the rumors of war." It looked then as if the British Government would fight Turkey rather than give up Mosul and its oil, which are at the present moment held by England as part of the Mesopotamian mandate. On that date, Lord Curzon, England's principal delegate and Secretary for Foreign Affairs, sent Ismet Pasha a note stating flatly that England would not consider the Turkish demand for Mosul, and declining to continue the protracted controversy. The note was in reply to a communication from Ismet demanding the surrender of Mosul and its oil fields and concluding with the strong statement that "the people of Turkey have decided to employ to the last limit of their forces, all means to obtain the return of the vilayet of Mosul to the motherland." The Turks said that without Mosul, none of their promises are valid, and that they will make no peace treaty. The British then issued a statement in which they declared that "the turning point of the conference had come." The Allies, they said, had made up their minds to "end the carpet bargaining which after six weeks had brought not one definite result." They added that within a few days the Turks would be handed a draft of the treaty containing an abstract of the Allied proposals and of the concessions they made, with the demand that a final answer be given. It was said that the draft of the treaty does not provide for the return of Mosul to Turkey.

The long conversations concerning Mosul which, it will be remembered, took place between Lord Curzon and Ismet Pasha at the beginning of the conference resulted in a note, December 14, from the British Secretary denying the validity of the Turks' historic, ethnic and economic arguments for the possession of Mosul, and saying plainly that England had no intention of yielding the disputed territory. Ismet Pasha countered by demanding the vilayet in still firmer tones. In his latest note Lord Curzon declared that the British Government was driven into war by Turkey, defeated her and drove the Turks from the Mosul district. Great Britain, he said, promised the population to free them from the Turks; she accepted a mandate for the territory and stipulated in her treaty with King Feisal and the State of Iraq that she would consent to no alienation of any territory of the Kingdom of Iraq; Great Britain is therefore bound, Lord Curzon stated, to stand by her promises. The only modification the British delegate is willing to make, consists in the cession of a small territory north of Mosul, but significantly enough, that district has no oil. According to Lord Curzon, the Kurds in the Mosul district wish to belong to Iraq. Ismet Pasha contends that they should belong to Turkey, since Turks and Kurds are similar in origin. The Turkish dele-

gate claimed that the National Pact of Turkey called for the possession of Mosul; the British Secretary answered that the Turkish National Pact signed in 1920 could not be permitted to dispose of the fate of Mosul settled by the Allied victory of 1918. England holds Mosul and will not give it up. Turkey claims it is hers. The Turks have for slogan: "No Mosul, no treaty"; the English program amounts to this, "Mosul, or war."

On December 28, the conference again met the same obstacle against which it had stumbled at an earlier stage, that of the "capitulations." The Allies demanded that in exchange for the rights formerly enjoyed by their citizens in Turkey, and known as the "capitulations" now abrogated by the Turks, Turkey must give substitute guarantees. The Turks take the stand that foreigners need no special protection in Turkey in order to enjoy life, liberty and all their attendant blessings. The capitulation's sub-committee reported on December 28 to the conference, that after six weeks it had been unable to obtain from the Turks the slightest guarantees and that it considered it useless to continue trying. After the Allied and Turkish spokesmen had explained their stand, the American delegation urged Ismet Pasha to reconsider his position. Ismet promised to give a final reply later. Meanwhile all other meetings were called off. Ambassador Child added an emphatic protest and advised the Turks to afford special guarantees for foreigners. Following the deadlock over Mosul, writes Edwin James in the *New York Times*, the new deadlock threatens to bring the conference nearer to a failure. On the question of capitulations, the Angora delegates may back down at the last minute. The conference proceedings, again writes Mr. James, might be compared to the bargaining in an Oriental bazaar. The Allies have heard the Turks' price for peace and have started out of the door. The question now is: "Will the Turks call them back?"

Rome.—According to Associated Press dispatches, divergent views of the meaning of important passages in the Christmas Encyclical of the Holy Father, were expressed in the newspapers of Rome.

The Roman Press and the Encyclical. The *Tribuna* calls attention to the passage which was construed as condemning the Peace of Versailles. It takes the view that Pope Pius did not intend to urge the annulment of the treaty, but that he hopes it may receive a conciliatory and charitable interpretation. With regard to the passage which alludes to the relations now prevailing between the Vatican and Italy, the *Tribuna* states that while it shows the Pontiff feels no hostility against the present regime, he believes that the country is not yet ready for a complete reconciliation. The *Epoca* believes that an accord between the Church and Italy is a necessity of the times, and that neither party is obliged to renounce its own political or spiritual convictions.

According to the same dispatches, the *Giornale d'Italia*

considers the words of the Pope as "an invitation towards a conclusion of a definite understanding with Italy indicating the road to be followed." The same paper considers the announcement of the possible reconconvocation of the Vatican Council as the most important declaration in the Encyclical. The *Giornale* states that Leo XIII thought such a reconvening of the Council impossible, on account of the fact that temporal power was lacking. The paper recalls that the Vatican Council ended in July, 1870, and that many French and German Bishops left as a consequence of the breaking out of the Franco-Prussian war. The resumption of the Council now, the *Giornale* adds, immediately after another war, which so profoundly changed the conditions of these countries "might be dangerous to the serenity of the discussions," and this perhaps "was the thought of the Pope in not taking a definite decision regarding the convocation of the Council." Whatever may be thought of the attempt of the *Giornale* to interpret the mind of the Holy Father, it certainly has no foundation for the statement which it adds to the preceding when it says: "The Encyclical contains an implicit, substantial renunciation of any idea of temporal sovereignty." It contains no such idea, and the *Giornale* is reading into the Papal document its own preconceived views. It finally suggests that the Law of Guarantees by which the Italian Government pretended to regulate the status of the Pope in Rome, be superseded by a concordat similar to that existing with other countries, brought about by negotiations between the contracting parties acting on an equal footing. The *Giornale* might be reminded that, whatever may be the status of other governments, that of the Italian Government in relation to the Holy See is altogether peculiar. It is actually in possession of territory and property, the city of Rome included, belonging to the Holy See. Until that is restored there can be no such thing as a contract "on an equal footing" between Italy and the Pope.

Switzerland.—Early in December, the Swiss people rejected the Socialist initiative for a capital levy on all fortunes over \$15,000, with an immense majority. The

The Capital Levy Rejected majority registered against it was far greater than even the most sanguine opponents of the measure dared hope.

The question had deeply stirred all the people and the polls were everywhere crowded. In its issue of December 8, the *Manchester Guardian Weekly* analyzes the returns and makes some suggestive comments. In September last, according to the *Guardian*, 670,000 Swiss citizens voted on the referendum on the proposed law against revolutionary incitements. In the recent "capital levy" elections, or rather in the voting for the acceptance or rejection of the measure, 840,000 participated. All the cantons without exception returned a heavy vote against the proposal. Even in the cantons of Solothurn and Neu-

chatel, with a large industrial Socialist population, hardly twenty per cent supported the capital levy. In the larger cities such as Zurich, Basle and Berne, where usually the Socialist and "bourgeois" vote is pretty evenly balanced, the results were significant. The city of Zurich rejected the levy by 32,000 against 10,000; Basle gave a rejecting majority of 19,000 against 7,000, and Berne opposed the measure by a vote of 15,000 against 6,000. The results show that many people regularly voting on the Socialist side preferred to join the bourgeois party, influenced evidently by warnings as to the effect of the Socialist program. As was to be expected, the French-Swiss towns like Geneva and Lausanne brought out large majorities against it. The French population of Switzerland were induced to vote against the measure, not only for economic and financial reasons, but by political motives.

The citizens of West Switzerland, according to the *Guardian*, are enthusiastic supporters of the largest possible cantonal freedom. They are "home rulers," and strenuously oppose any undue interference on the part of Berne and the Federal Council. This standpoint, adds the Manchester journal, may explain the immense majority in the canton of Vaud, of which Lausanne is the capital, 65,000 votes against the proposal, and only 7,000 for it.

In the Catholic centers such as Fribourg and Lucerne, the levy was rejected by overwhelming majorities, Fribourg showing 34,000 against only 1,100. On a question which was not a purely political or financial one, but which seemed to threaten the fundamental rights of property, and which they deemed contrary to Christian and Catholic teaching, the Bishops of Switzerland had not been afraid to protest officially. Their timely and altogether justifiable warnings were evidently heeded by the Faithful. During the last days before the polls were open there was active agitation on both sides. But the Socialists seemed to have lost hope of victory.

The proposal for the levy was not put forward with the object usually associated with the idea, the reduction of war debt. Exercising the right of initiative and securing 80,000 signatures in support of their plan, the Socialists were able to compel the Government to submit to referendum the proposal for a levy out of which a scheme of old age and invalid insurance was to be financed. The levy suggested was a graduated one, beginning with fortunes over 80,000 francs at a rate of eight per cent for the first additional 50,000 francs, and rising by a sliding scale to sixty per cent on the largest fortunes. In the case of married men, certain deductions were made for the wife and for each child. As soon as the measure was introduced, the immediate effect was to alarm investors and to cause the flight of capital abroad, but uneasiness wore off as soon as the opposition began to show its real strength. The result of the Swiss vote will be instructive for other countries, where the capital levy is an item on political programs.

Why So Few Converts?

C. E. M.

ph for some intelligence!

THE recent letters under this caption have tempted me until I am about to fall victim to a long cherished desire to have my say upon the subject. I am now some five and one-half years old, in the spirit, so to speak. I have seen some of my early enthusiasms deepen, and some fade. I have known touches of nostalgia, and I have crossed many times the arid sands of desolation. I have fought the temptations common to those of active intellect and imagination, and I have come up out of the slough of despond weary but determined. As my confessor once said, blessed be his holy sense of humor, "when you come to such places, hang on by your teeth if necessary but hang on. The other side is there."

The first thing, and one that I have rarely seen emphasized, is the tremendous gulf between the two worlds, the Catholic and the Protestant. I think only those who have crossed it can fully realize how great it is. To take but one question, self-discipline, self-control. A few "old-fashioned" Protestants still retain a belief in its virtue, but the great inchoate mass, learned and unlearned, reject it utterly. Follow the line of least resistance, safety first, are the watchwords of education and business, as well as pleasure. To do any mortal thing on account of a sanction is absurd on the face of it. Of course that has been the keynote of Protestantism since the initial episode in the Garden of Eden. It is still, to my mind, the most potent reason why there are so few converts. For instance, in my days when, had I not been absolutely honest I should have said I was seeking reasons for not being a Catholic, I wrote to sundry gentlemen with whom I had acquaintance, asking for their assistance in settling my difficulties. One, a man known widely for his learning and spirituality, wrote me that undoubtedly the Church of Rome was right doctrinally, in every particular, but that "the system" was all wrong, and that while he would be glad himself to seek the certainties of faith which she held, he could not reconcile himself to the "system." I wonder if I were over cynical to picture to myself his wealthy wife at that point? Fortunately, even to me the logical impossibility of his position, not to say its laughable absurdity, was quite apparent. It was as if St. Peter had said: "Lord, we know Thou hast the words of eternal life, but we are afraid if we follow Thee we may have somewhat less of the goods which make temporal life worth while, and so, while we'd really like to follow on, we'll have to turn off here, and take an easier road."

Another, of rather less seriousness in outlook perhaps, in mental calibre, too, said frankly that the Catholic Church was essentially the right Church, but that it was so inconvenient to be a Catholic. You always have to bother

about going to Mass, and not eating meat on Fridays, and it so often made things unpleasant when you were in other people's houses. Besides, kneeling was so hard; really did I think religion was made up of such things? Wasn't it better to spend Sunday mornings out in the glorious open air, holding communion with God directly, through enjoying the world He made? This last sentence was also said to me by a Unitarian clergyman, a man whose life, and still more his death, seem to me to savor of the deepest spiritual tragedy. He helped me on in many ways towards the true Church, however, and I hope God will remember it in mercy to his troubled soul. At the last he gave up his ministry, and wandered for two weeks along the Maine coast, trying, as he said, to understand the ways of God. Brief scraps of notes sent to his wife show the intensity of his spiritual struggle. At last he stumbled into a little inn, and his wife was telegraphed for. She came in time to comfort the last two days of his life. As she told me, "he just seemed to disintegrate." And meanwhile, to me who had not seen him for two years, nor even knew where he was, came in those two weeks a strange inner command to pray without ceasing for a soul in deep trouble.

It is almost impossible to teach such people the glorious liberty of the sons of God. I had heard this very man preach on the text: "Ye shall know the truth and the truth shall make you free," but he could not comprehend it in fact.

I could go on multiplying instances. It is, I think, a very subtle form of pride, but it is not fair to dismiss it quite so airily as a priest of my acquaintance does, who frankly dislikes all converts, as "reeking with pride" and lays all the fault for anyone's staying outside to the same reason. Yet another, a Protestant minister, whose life has been lived in the most edifying self-abnegation, cannot convince himself of the necessity for his own change, on this same account. And the very priest who so readily accuses others of pride is one of the most cocksure persons it has ever been my ill luck to meet. That brings me to my second point: Comparatively few priests really understand the problem involved. They think they are wonderful convert-makers, when too often the Holy Ghost has to smooth over the snags they have put in the way of the innocent would-be convert who has come within the sphere of their influence. Some priests think an attitude of rudeness displays their firm grasp of principles and authority; it is in fact much more likely to make the inquirer recall all the stories of priestly domination which he has heard, and from deciding these are true, decide that all the other slanders are probably true also.

I have been to various and sundry "missions to non-Catholics." I have yet to hear one that would have convinced me in my non-Catholic days. The best one I ever heard simply presented the fundamental truths as clearly and cogently and lovingly as possible, with barely a word on non-Catholic errors. And that I believe to be the only way. One man I heard illustrates the absolutely wrong way. I wish he could have heard the comments which I caught here and there, not to hurt his feelings, but because he was so awfully wasting his time. In the first place, he wore a habit which he did not seemingly know how to handle very well. It got in the way of his gestures and he was continually stopping to push it out of the way. Now that was a serious matter, not alone because most Protestants hate what they call "millinery" and it easily arouses other prejudices, but because he interrupted the attention of his hearers, and irritated them, or roused their amusement. In either case his thought was gone. I myself found it hard to follow him. This same man told his hearers all the things which Protestants believe and were wrong in believing. He put up a "straw man" which fitted no one and when he knocked it down, nothing happened. He had not analyzed the Protestant world at all. For instance, he said that Protestants did not believe in Baptism. I thought of my Presbyterian cousin, and her anxious Baptism and the record of the wee grandchild who scarcely drew breath upon this woful earth ere its soul sped back whence it came. He said that Protestants did not believe in the indissolubility of marriage, and again I bethought me of the couple, mismatched if ever two people were, by temperament and taste and education, living loyally if troublously together for forty years, because they had taken each other for better or worse, and did not intend to evade the responsibility they had assumed. He said no Protestant had a notion of the nature of the Eucharist or of Holy Orders, and I wondered just what it was I had had myself, and what it was that brought me to the door of the Church. For no human mind outside my own had done it.

I can appreciate the minor things that have been mentioned: "seat-money," my pastor says it is a law of the Church to pay it; hastily prepared sermons, diatribes and scoldings from the pulpit; bewilderingly loose doctrinal teaching, e. g. that the revelations to St. Margaret Mary must be accepted as part of the Faith, now the Pope has canonized her; no place where the adult Catholic can learn more of the Faith than the bare minimum required; the indifference, if not positive antagonism which converts must meet from a very large number, both priests and laymen, etc. I might add a few of my own pet dislikes, but to what end? For when I contemplate them I realize at the same time that this is Christ's Church, not mine and that He has "a vast net of various kinds of men" in it, and hence inevitably many thing which would please me would displease others. I left "my church," the little private, neatly arranged sect which min-

istered to my temperament and taste alone, on a wonderful June afternoon, the eve, as it chanced, perhaps, of the Saint to whom of all others, my prayers had been addressed, John the Baptist, the Voice in the Wilderness, crying out to me too to prepare the way of the Lord in my soul.

Consequently, "the things I don't like" play very little part in my religion. I cannot see why they should. There are many things I don't like about the political party to which I profess allegiance, but this never tempts me the least to vote the Socialist ticket. And the deep realities, which underlie all the folkways of the Catholic Church in different lands, dealing with different temperaments and customs, are the only things which matter. It is after all a perfectly commonsense affair. Why should I expect the Catholic Church, designed for all men, to please me detail by detail? It would scarcely be Catholic if it did. And I believe that is the one satisfactory answer to make non-Catholics who put up any and all objections to things which are really beside the point, and to converts also who think they are beginning to find things "not what they expected." Why should they? The administration of the Church is by men, for the salvation of their souls and the glory of God. If the majority prefer Kelly green to olive in the shade chosen for a chasuble, let us contemplate the matter philosophically. After all, Jesus Christ is the same, yesterday, today and tomorrow. He has given the keys of His Kingdom to His Church. That alone matters.

The Future of the Movies

ANTHONY M. BENEDIK, D.D.

THOSE who govern the destiny of the movies have seen, at last, the handwriting on the wall that has so long been discernible to all disinterested beholders, and a committee of twenty, formed from the "more than one hundred representatives of national civic, religious, educational and welfare organizations of the United States, together with representatives of exhibitors, actors' and authors' organizations" who met in New York City recently, have issued their "Declaration of Purpose."

This declaration embodies the following points: 1. The establishment of a channel of intercommunication between the agencies instrumental in forming and interpreting public opinion and the motion picture industry. 2. The increased use of motion pictures as a force for citizenship and a factor in social benefit. 3. The development of more intelligent cooperation between the public and the motion picture industry. 4. The aiding of the cooperative movement instituted to direct the making of pedagogic films and their effective employment in the schools. 5. The encouragement of the effort to advance the usefulness of motion pictures as an instrument of international amity, by correctly portraying American life, ideals and opportunities in pictures sent abroad and the proper portrayal of foreign scenes and persons in all productions.

6. The furtherance, in general, of all constructive methods of bringing about a sympathetic interest in attaining and maintaining high standards of art, entertainment, education and morals in motion pictures.

With such purpose we can, assuredly, have no quarrel. The power for good of the movies has long been recognized, although in a very imperfect way, since that potentiality has hardly been developed, save in the field of entertainment and diversion. In the mad rush for the easy money that the film offered its pioneers, all considerations save that of the pocketbook were forgotten, and, as George Ade says, "of course the output has been a sad jumble of good, bad, and nightmarish." But its enemies have done the cinema world a good turn by opening its eyes to its defects, moral and artistic.

The Thomas H. Ince studios recently compiled an interesting questionnaire, the purpose of which was to learn the opinions of magazine and newspaper editors the world over on questions dealing with the problems confronting the movies. To the question, whether screen dramas were safer for minds in progress of development than the run of fiction on the newsstands, 276 editors answered in the affirmative and 172 in the negative. "What has been the influence of the motion pictures on home and community life in the last ten years?" asked the questionnaire. And 490 editors answered "favorable," because motion pictures, they thought, by presenting the "other side of life" to the family man and woman, lead them the more to appreciate their own domestic happiness. On the other hand, 122 editors replied "unfavorable," because they thought that motion pictures lure members of families out at night and thus tend to break up homes. Political censorship proved undesirable, by a 5-to-1 majority.

Of course, we need not immediately jump to the conclusion that they who guide the movies are entirely disinterested in their efforts at reform. They themselves admit that they are acting to avoid the worse fate of Federal or State censorship, which is being ardently advocated in some quarters. Every argument upon which they can seize is used to prevent this censorship, which, they claim, would effectively block the progress of the movies. Read, for example, the leading editorial in a recent number of the *Motion Picture Magazine*:

Once more the *Motion Picture Magazine* raises its voice against the enervating and destructive censorship which has unbelievably come to pass in this ironic land of the free. It is a censorship which hangs over the screen like a great black bird, threatening any mark of progress. It is a censorship crushing the very life out of the motion picture, a more subtle and dangerous vampire than the vampires which it condemns upon the screen. It is a censorship draining the art to which it parasitically clings of all virility, until it will eventually become as uninteresting as a pre-digested breakfast food. Yet censorship is permitted to go on and on! Screen literature today suffers. It will reach a deplorable state unless something is done immediately that will curtail the activities of this new regime, which might infinitely more aptly be called "nonsensorship."

It is rapidly becoming more and more impossible to bring either

history or the classics to the world of the shadows in anything like an authentic manner. Just recently, to quote a specific instance, the censors with their mutilating shears decided that the word "hussy" could not appear in a story which finds its background in the days of Henry VIII. Yet at that time the word was in common usage and, therefore, necessary to certain conversations in this particular story.

If stagnation is the goal which the censors have set for the motion picture, they may be pleased with their efforts. And the race has not been hard, for little or nothing is being done to retard their depressingly destructive progress!

They are quite jubilant over the recent defeat of a censorship program in Massachusetts by a vote of three to one, since it is the first time in the history of pictures that the question of political censorship has been put to a direct popular vote. And it is expected that Governor Smith of New York, backed by the State Senate with a Democratic majority of one, will abolish the censorship commission in that State, which, as Jesse F. Lasky puts forth, has cost the motion picture industry in New York \$250,000 a year in actual expenditure of money, and much more through the depreciation in value of pictures from which vital scenes have been eliminated. But that is beside the point; if censorship made pictures morally safer, the loss of money would be a negligible factor. We have Will Hays' own words for that; "We are not so much interested," he said anent Hollywood and its reputation, "in the millions of dollars involved in the industry, as we are in the millions of children whose morals and education are invested in it."

The market is still replete with pictures that pander to artistically and morally low ideals. One interesting suggestion for ridding the movies of this blight is found in a letter to the *Picture-Play Magazine*, which suggests that, just as good players and good pictures are listed in a "Movie Hall of Fame," the motion picture publications should institute a "Hall of Infamy" for those whose productions tend to give the films a bad name. And Douglas Fairbanks suggests a "color scheme," by which pictures should be graded by a series of colors; for instance, when a tragedy not suitable for children is to be shown, the manager of the theater could display a blue flag; for any picture suitable for children, a white flag could be thrown out, and so on.

Whatever the merits of these various discussions, whatever the value and necessity of outside censorship, it remains that the movies and those who control them have been aroused to the fact that all is not well. And we can presume that they are urged on by a sincere desire for better things, whether this desire arises from selfish motives or not. They should have an opportunity to prove that sincerity, before reform is forced upon them.

Some critics are most unreasonable, but others are men and women who are determined that commercialism shall not be permitted to make the moving picture a source of moral disorder. Their purpose are good; possibly, however, they do not realize the potencies for good in the screen.

A Great National Problem

EUGENE WEARE

Special Correspondent for AMERICA

WANDERING about Washington one gets to see and to hear some interesting things. Aside from the Government gatherings and conferences Washington, of late, has come to be a great meeting place for all sorts of societies, guilds, councils, etc. It bids fair soon to be our foremost convention city. This is probably due to the fact that all or nearly all the larger interests now maintain national offices in this city and because of this seek to hold their annual conferences or gatherings here. A very imposing list might be prepared of the names and purposes of the numberless societies, organizations, "movements," crusades, etc., which have set up working forces here in the shadow of the Congress, all, of course, for perfectly ethical and legitimate purposes.

Our hotels, too, have become quite famous. Scarcely a day or night that each of these is not placarded with the program of some sort of meeting or dinner. I often attend these and have taken quite a fancy to them. If you display a press card you not only get a good seat but oftentimes a good dinner in the bargain. This practise among Washington newspapermen is growing and bids fair to be the chief indoor sport of the winter months. During the past week I have listened to plans for the reform of world-currency, put forth by a gentleman with a high-sounding name who is paid to talk as he did by a large banking firm in New York. I was entertained with a plan for the overthrow of the Prohibition Amendment, disgusted with a discussion in a mixed audience on birth control, in which the "poor and the ignorant" were shown to be a menace to the country. I heard a fine talk on how to increase the sales of a certain brand of ladies' stockings. Really, I had no idea of the many and diversified interests which men and women have these days and about which they can so readily get excited. The other night, a lady in discussing from the platform the excellent qualities of a certain movie seemed to me to have a rush of blood to the head. I thought for a while that the poor creature would collapse, she was so moved by all that she had to say. When she left the rostrum I rushed after her thinking her in need of assistance, only to learn that she was a declaimer and elocutionist from some sort of "Ladies of Faith Guild of Sioux Falls, South Dakota." The lady serves as a "trained publicity expert" and gets \$50.00 each week from the association of ex-tailors who now control the movies.

Now, it must not be understood from what is written here that all Washington gatherings are made up of professional reformers, very silly persons and Congressmen. Some of them are not so composed. Occasionally, we have a gathering here which means business. From time to time we get a number of ladies and gentlemen who talk sense regarding a number of matters of vital concern to

the nation. We had such a gathering about a fortnight back. It was labeled the Second Annual Convention of the National Council of Catholic Women. Its sessions were held in our best hotel and were attended by almost 300 ladies representing more than 500 Catholic organizations, federations and societies. They came here from the four corners of our land, a fine, upstanding, cultured body of women of whom any nation might well be proud.

I listened to a number of their conferences and I take it that our American Catholic women are living lives of tremendous import. They gave evidence of a very keen sense of appreciation of the besetting evils of our day: Better still, they showed a willingness to do their share in combat. The strikingly impressive thing about all their discussions and deliberations was the practical, common sense viewpoint that was taken on several matters and the practical suggestions put forth by way of providing a remedy. After all, you know, this is a very practical world. It will avail nothing to indulge in mere theorizing. Such is the blunder of most similar gatherings. But, unless I am mistaken, the delegates to the convention of our Catholic women are primed and ready for prompt service.

Standing out amid a somewhat confusing set of resolutions approved by these delegates there is one which ought to be emphasized at this time. It is the resolution regarding the part to be played by Catholic women in support and defense of our system of Catholic education. Note this:

We affirm the allegiance of Catholic women to the principle that the right of the parent to select the kind of education a child shall receive is a native right and cannot therefore be minimized or abrogated by the State. We reassert our belief in the necessity of religious education as the basis of sound morals and good citizenship; we condemn as un-American and unconstitutional all legislation such as the recent Oregon amendment designed to abolish the private school and we pledge ourselves to use every honorable means to the maintenance of the educational liberty which belongs, of right, to the citizen.

The right of a parent to determine the kind of education a child shall receive is a native right. And if the good ladies of the convention will insist upon their rights in such matters and put aside discussion regarding some other things which pose as "women's rights" they will have done much towards the successful issue of their undertaking. The way to insist upon one's rights is actually to insist upon them. The way, and the very best way, to make your insistence effective is to do your insisting with your Senators, your Congressmen and the members of your State legislative bodies. Women now have the right and the duty to exercise their franchise. If they are as wise as I think they are they will make certain that candidates for public office hold views similar to their own

regarding the native rights of parents to select the kind of education they wish for their children. It is unwise to take anything for granted. Careful Catholic women will make it their business to learn for themselves just where the candidates for office stand on this question of education. They may be fooled if they accept the program of any particular party.

For more than three years a plan has been under way for the destruction of our Catholic schools. In one place, those who advocate this pernicious doctrine are Democrats. In other places they are Republicans. In still other places they are non-Partisans, Kukluxers or Progressives. And so it is that one must ascertain from the candidate himself his views on this all important question. If he denies the right of the parent to select the kind of education his child shall have, the candidate need not and ought not to be elected. Most important of all, the women should make certain that all of their members who participate in an election are qualified. They must not wait until danger threatens. The thing to do is to register our Catholic women as voters, make sure that they have paid their poll-tax and then insist upon their going to the booths at every election. In this way we shall accustom our women to the exercise of their civic rights and responsibilities. To my way of thinking the best feature of the Nineteenth Amendment to the Constitution is that our women, our good women, our mothers, wives and sweethearts, may be moved to come to the rescue of the nation and State when the foes of liberty and justice seek to undermine our natural and civil rights. On all these occasions you may rest assured that the opposition will vote its women. We should do likewise.

The thought put out by this resolution of the women's convention is sound and sober but it must be supported by action. The first step needed, it seems to me, is for the Catholics to launch a campaign of education among Catholics regarding the plan, the purpose, the principle involved and the ideals of our American system of Catholic education. We should train our own people to know our schools in order that they may be qualified to disseminate

understandable information among non-Catholics. Most of our American people are fair and honest. A great deal of opposition among the rank and file of Americans is due to ignorance of our schools, what they stand for and what they hope to accomplish. The leaders of the organized opposition may be bigots or professional reformers but this is not true of most of our neighbors. These latter lack information about us. We hold aloof from them. We are narrow-visioned and, in some instances, blind and stupid, so that our non-Catholic brethren are easy prey to enemy propaganda. We should start today to counteract this by training our own people to a full understanding of our purposes and our problems. If we do, we shall have some measure for success. If we do not, our schools in many places in this broad land will be destroyed.

The Catholic women of the country have pledged themselves to carry out this work in defense of our schools. Pray God that they fail not. It is an inspiring sign and a very hopeful one that our women have shown the lead in this all-important question. If the women pursue their effort we may succeed at the eleventh hour in getting our men to do something worth while. Women have a way about them of influencing men for good. The women and the men working together in an organized way will uphold both our native and civil rights to the exclusion of all unfair and dishonest attack.

Meanwhile, the struggle is on. A wave of anti-Catholic bigotry and prejudice will shortly sweep the land taking its toll in the destruction of much that we have builded by years of struggle and sacrifice. We can do much to stave off the disaster if we will. Every Catholic in the land with sense enough to distinguish between a pistol and a pin-wheel ought to be organized in a national way into one solid, substantial mass, under the inspiration of our Bishops and priests and guided by the counsel and direction of our thinking men and women. It will not do to wait much longer. We saw the Oregon disaster coming and did nothing whatever in a national way to prevent it. The handwriting, clear, unmistakable and threatening is even now discernible on the wall.

Unity, Divine Not Human

FLOYD KEELER

UNITY as a note or characteristic by which the true Church is to be recognized is seldom or never understood by those who have the misfortune to be outside the Fold. No matter how sincerely such a one may recite the "Creed" and profess his belief in "One, Holy, Catholic, and Apostolic Church"; no matter how much he may try to test his church by the sanctifying power he believes it possesses; by his adherence to those things which have been taught and believed "*semper, ubique, et ab omnibus*"; by his

solicitude for Apostolic Order and continuity, he almost invariably assumes that unity—oneness—is a thing which may be visibly broken and yet the Church may continue to subsist with the true life in its various parts, separated though they be. It assumes a sort of growth by fission, after the manner of a star fish, but this biological simile is a poor one, for the parts thus formed become separate and distinct animals and are not "one" with the parent.

I have many times called attention to the existence of this false perspective and perhaps our readers will wonder

that I repeat it, but so fundamental a misconception and one so widespread must needs be corrected over and over again. In the earlier years of Protestantism not only was the Divine idea of unity not entertained, but no sort of human union was aimed at either, nor in most cases even desired. Sect after sect arose because of some disagreement, great or small, with another sect, and disunion was the order of the day. But when centuries had passed and most of the original causes of schism had long since been forgotten, the obvious inconveniences of having Christendom cut up into 243 or more pieces began to be seen. Not only from dreamy mystics, however, came the urge towards reunion (if it had, perhaps some of the latter-day errors would have been avoided) but from hard-headed, matter-of-fact persons who saw its economic advantages, whose watchword was "efficiency" and who needed only a glance to tell them that a "church" (as they use the expression to denote that congeries of Christian sects which we see about us) so hopelessly divided, with its constituent parts at such complete enmity, is not doing all it might. Hence reunion is urged and too often misnamed and misconceived as "unity." It is this misconception that occasioned the abortive legislation enacted at the recent General Convention of the Protestant Episcopal Church, with reference to the proposed "concordat" between that Church and the Congregationalists.

Perhaps it will be well to review briefly the history of the movement which brought it about. It will be recalled that when the bishops of the Anglican Church met at Lambeth some two years ago a list of proposals was set forth with the hope that they might prove a means of bringing about a greater measure of comity between Episcopalians and denominations not episcopal in polity, or whose "episcopate" connotes none of the "apostolic" claims which are advanced for Anglican bishops. These resolutions were worded with the usual studied vagueness of most Anglican formularies, this being rendered necessary in order not to alienate the sympathy of those "Anglo-Catholics" whose eyes were cast towards Rome or Orthodoxy rather than towards Protestantism. But their purport was that the Anglican Church would be glad to enter into an arrangement with other religious bodies which would "validate" their respective ministries, each in the eyes of the other. The proposals met with a rather cold reception, however, in quarters where they were not ignored altogether. The Board of Bishops of the Methodist Episcopal Church politely rejected them with the remark that they had always been ready to recognize Episcopalian clergy as equal to their own, and they were unwilling to place an implied stigma upon their own ministers by accepting any sort of ordination at the hands of the Anglicans. Why should they be so solicitous to please others when they themselves were satisfied?

Even before the Lambeth Conference above referred to, a number of prominent Congregational ministers had held informal meetings with Episcopal bishops and clergy

on the general subject of mutual recognition and a closer union, and later each body took official cognizance of these desires, a joint Commission of the Protestant Episcopal General Convention having been created while the National Council of Congregational Churches appointed a "Commission on Comity, Federation and Unity" to consider whether in certain exceptional cases it might be desirable for a Congregational minister, serving, for instance, as chaplain in the navy, where he had to minister to Episcopalians as well as Congregationalists and men of other communions, to receive at the hands of a bishop of the Episcopal church a supplemental ordination in no wise setting aside or denying the validity of that which he already had, or breaking his relations with the Congregational church. A number of Congregational leaders, unofficially, indicated that they would be interested, not necessarily for themselves, but for the work of ministers in certain exceptional cases, in such a plan of supplemental ordination if it could meet the approval of the General Convention of the Episcopal church.

This was the case succinctly stated by the *Congregationalist*, the principal organ of the denomination. But this was not at all the Protestant Episcopal conception of the case as is shown by the legislation recently enacted which is now repudiated by the *Congregationalist*, and realized to be futile or worse by most Episcopalians themselves. In trying to safeguard what they think they possess, they have succeeded only in giving offense to their Protestant brethren. The net result seems to be what the *Congregationalist* considers it when it says:

The canon in the form in which it was finally adopted can have no interest for Congregationalists or ministers of other denominations. It stands as a piece of legislation so crippled by compromises as to be completely ineffective.

We, therefore, have no regret for the negotiations which this action brings to a conclusion. The Episcopal church has not appointed a commission to continue the negotiations, because it regards this action as final. We also accept it as final. Its passage registers the honest and earnest hope of a large number of Episcopalians for closer fellowship with other Christians. It registers also the deep interest of the Congregational churches in any and every such endeavor, but it does not mark any important movement toward Church union.

And lest repetition become tedious or seem trite let me observe that this will be the net result of all legislation directed by any one of the separated Christian bodies and looking towards anything that might be thought of as "unity." Federation there is already and more of it there will be. Mutual agreements as to the delimitation of territory, ready transference of members from one body to another, the use of literature common to several denominations, exchange of pulpits and such devices have existed and will continue to be used in an increasing measure, and much "overlapping" and "waste" will be done away with, but only when each individual member of each separate sect, be he the highest of High Church Episcopalians, or the most "orthodox" of Congregationalists, recognizes that "unity" is not a thing human, but is Divine in origin, that it is not a future condition dependent upon his own acceptance of the truth, but is a fact, present, and always has been present in the true Church, a mark whereby one may know those who are of it and

those who are not, not until then can there be any real reunion, and all the concordats in the world cannot bring it about.

Faith is a supernatural gift and it is given to those to whom God wills it. Earnest prayer, coupled with a readiness to accept God's truth at any cost and the spirit of willingness to accept whatever He may have in store for one, is usually rewarded by its bestowal. But it is, after all, purely personal and individual, and this is the reason why it is only by the submission of souls, one by one, that the Church, One, Holy, Catholic and Apostolic can ever possess the allegiance of all mankind. That such a condition will ever be seems unlikely. "For there must be also heresies; that they also, who are approved, may be made manifest among you." But our part is not done until we have brought to an understanding of these things all within our reach, for now as in Apostolic days, the Lord is still adding daily to the Church, "such as should be saved."

A President's Catholic Wife

GEORGE BARTON

JOHAN TYLER, the tenth President of the United States, was married twice, first to Letitia Christian, and after her death to Julia Gardiner. The second Mrs. Tyler, later in life became a convert to the Church. She survived her husband by many years, and in the practise of her faith was a source of much edification to her many friends and relatives and to all others who came into contact with her.

Singularly enough comparatively few persons are familiar with the story of this wife of the Chief Executive of the Republic, and of her submission to the Church. The facts are meager because Mrs. Tyler withdrew from the public gaze as much as possible after leaving the White House. But while she was in Washington she was greatly respected, and undoubtedly contributed to the success of her husband's administration.

Julia Gardiner was born on Gardiner's Island, near East Hampton, New York, May 4, 1820. Her father was one of the leading merchants of the day and the daughter was afforded all of the opportunities of her station in life. She was educated at the Chegary Institute of New York city, and after her graduation spent some time in travel in Europe. Soon after her return she went to Washington to be the chief ornament of the home of her grandfather. He dispensed a generous hospitality, and their home was the scene of many social gatherings. Julia Gardiner was twenty-four years of age at this time, and her beauty and talent attracted general attention at the national capital.

It was not long after her arrival that she was an invited guest at a White House reception. President Tyler was a widower, and it is claimed that his meeting with the young woman was a case of love at first sight. In any event it is certain that she became a favored guest at all

official functions. In spite of the difference in their ages there was much in common between the President and the talented young woman. It is reasonable to believe that he was attracted as much by her unusual mentality as by her beauty.

In the winter of 1844 Miss Gardiner and her father were invited to be the guests of the President on a trip down the Potomac river. There were many distinguished guests in the party which was in charge of Captain Stockton. They went as far as Alexandria, and on the return trip the gentlemen were invited by the host to go on deck to witness the firing of the "peacemaker" from the fort. Luncheon was being served in the cabin at the time, but many of the guests hurried on deck to view the demonstration. One of these was the father of Miss Gardiner. There was an explosion which resulted in the death of some and the injury of others. The day which had opened so auspiciously ended in gloom. The victims included the father of the young woman who was destined to be the mistress of the White House.

The effect of this sad tragedy was to bring still closer John Tyler and Julia Gardiner. In the following summer there was a formal proposal, followed by marriage. The ceremony took place quietly in New York city, and immediately afterward Mr. and Mrs. Tyler went to the White House, where for the last eight months of the President's term Julia Gardiner Tyler performed the honors with credit to herself and satisfaction to all concerned.

It was the first time in the history of the country that a President of the United States had been married during his term of office, and the bride was naturally a center of attraction. Twice since that time have we had a similar incident, first when Grover Cleveland was married to Frances Folsom and again when Woodrow Wilson wedded Mrs. Galt. But the novelty of that first event of the kind gave it all of the flavor of a romance, and it was made the subject of endless talk in all parts of the country.

Mr. Rufus Rockwell Wilson tells us that Tyler was a man without a party. Social life at the Capital, however, was very agreeable, political differences rarely finding their way into the drawing room. Consider this picture:

The ceremonious etiquette which had been observed by Van Buren vanished from the White House, and the President, whose manners were those of the ancient Virginia school, lived as he had on his plantation, attended by his family slaves. Healy, the artist, when invited to reside at the White House while copying Stuart's portrait of Washington for Louis Phillipe of France, was forcibly struck, so he tells us, with the absence of all ceremony. The first day of his sojourn he accompanied the family to the drawing room after dinner, and then said with a profound bow, "Mr. President, with your permission I will retire to my work." "My good fellow," replied Tyler, "do just what you please."

The first wife of the President died in September, 1842. She was succeeded as mistress of the White House by Mrs. Robert Tyler, wife of the President's eldest son. The younger Mrs. Tyler was the daughter of Thomas Apthorpe Cooper, a popular tragedian of the time. An accomplished and charming woman, her published letters show that she could be alike witty and thought-

ful to some purpose. Her tactful reign as first lady lasted a little less than two years, for in June, 1844, Miss Julia Gardiner, of New York, became the President's second wife. Her tenure of the White House was for only eight months, but during that time she won the cordial good will of all. Those who hated Tyler and despised all his works had nothing but words of praise for her.

amk There is every reason to believe that the second marriage of President Tyler was a happy one, and it is certain that his second wife was a helpmate in every sense of the word. She was an ornament to his home and she contributed to his popularity. On the completion of his term of office as President, Mrs. Tyler returned with her husband to their country estate, Sherwood Forest, on the banks of the James river. There they lived a quiet domestic life for many happy years. In those days we had not reached the point of discussing what should be done with our ex-Presidents. Consequently Mr. and Mrs. Tyler lived the same as any other self-respecting Americans in private life.

John Tyler died in the second year of the Civil War, and his widow remained in Virginia until the close of that gloomy period. She was close enough to the actual scenes of the conflict to feel it very much, but there is nothing to indicate that it ever changed her joyous and happy disposition. Naturally the great conflict affected her in a pecuniary way, and the time came when it was found desirable to leave Virginia. Eventually she removed to Castleton Hill, Staten Island, where some of her relatives resided. But later she went to Georgetown where she remained until she went to Richmond where the closing years of her life were spent.

While Mrs. Tyler was in Georgetown she remained apart from public life as much as possible. Laura Holloway, who has written entertainingly of the "Ladies of the White House" speaks briefly of this period of the life of Julia Gardiner Tyler.

Of late years [she says] Mrs. Tyler has suffered pecuniary losses, and in the winter of 1879 she petitioned and received from Congress a pension. She has resided for the past few years in Washington City, and at present (1881) is living in Georgetown. A devoted Catholic, she finds it pleasant to be a resident of that retired and peaceful place, near to Washington, and yet not in it.

Since those days Congress has enacted a law by which the widows of former Presidents are automatically granted a pension for life, at the rate of \$5,000 a year. The practise of her religion was one of the great consolations of the closing years of the life of Mrs. Tyler. She was devoted to the Holy Mass, and even more than those "born in the Faith" she appreciated the beauties of the Catholic religion.

Her fervor in this regard continued after she had gone to spend the final days of her life in the city of Richmond. She was greatly respected and always highly honored in the one time Confederate Capital. She was a familiar sight on the streets of the city, and when her death was announced on July 10, 1889, there was general mourning. The feeling of regret was widespread and extended from

the oldest inhabitants to the children. There was a real desire to show her honor, and as a consequence her funeral was a notable event.

Solemn Requiem Mass was celebrated at St. Peter's Cathedral in Richmond, on July 10. Governor Lee and Judge Joseph Christian headed the long list of honorary pall bearers. Rev. Charles E. Donohoe, of Fredericksburg, who had known her well in life, celebrated the Mass, and Bishop-elect Van de Vyver performed the absolution of the body. Father Donohoe accompanied the remains to the grave, and the procession was one of the largest ever witnessed in the city of Richmond.

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department

Natural Rights

To the Editor of AMERICA:

It is with surprise and regret that I have read your editorial on the "Elementary Principles of Economics" by Ely and Wicker that appeared in the issue of *AMERICA* for December 9. You quote what is said in that book in regard to the rights of private property as Bolshevistic in its tendency and as lending support to ideas that are "subversive of freedom and free government."

It seems strange to one who, on account of what he has written on Bolshevism has been threatened with loss of life, that he should be found among those whose ideas give support to those theories which are most abhorrent to him. But apart from this. I cannot help feeling that I am "wounded in the house of my friends." In my lectures on economics I have had occasion so often to quote Catholic authorities with approval that the thought has occurred to me that it might be supposed I was making propaganda for the Catholic Church. I have, also, in my efforts in the past found myself fighting side by side with good Catholics; and especially I may mention Cardinal Gibbons. When I had the chair of economics in the Johns Hopkins University we were found on the same side with respect to the Knights of Labor at the time when they occupied a great position and when the question arose what should be the attitude of the Catholic Church towards them. Also, in the case of a great strike of street railway employes for a shorter working day, Cardinal Gibbons and I were both arrayed publicly on the same side of the question. I do not mean by this that my influence was like that of Cardinal Gibbons, whom I personally knew and admired; but whatever influence I had, at any rate, was in support of the position he took. Father Ryan, now a professor in a Catholic university, and I have been associated together in ways gratifying to me. I was selected by the faculty of the Catholic University to write an opinion on his book called "A Living Wage, Its Ethical and Economic Aspects," and the introduction to it. Moreover, where I discuss the subject of property—and especially property and land—in my book, "Property and Contract," I quote in support of my position a work by the Rev. Victor Cathrein, S.J., as well as Professor Ryan. ("Property and Contract," Volume I, pages 253-254.)

The position that I take in the extract on natural rights had reference to the confiscation of property based upon the false doctrine of natural rights. At the time this passage was written natural rights were seldom mentioned in popular discussions and in agitation except as a doctrine destructive of rights in property. Again and again, it was said that private property in land was contrary to the doctrine of natural rights, and generally speaking, in agitation the doctrine "natural rights" is used in endeavors

to undermine the rights of property. I cannot recall any agitation in this country in which the doctrine of natural rights has been used in defense of private property. The ground here taken is that it is a question of expediency, or in other words it is a question of the general welfare. Now, if you elaborate this far enough it simply means the doctrine of benevolence or of love. Those institutions are supported which minister to human well being and among the economic institutions property is most fundamental. This can be elaborated still further so as to find the Divine Source of institutions; but at this point do we not get into a place where economics and theology are connected?

The Ely and Wicker book has been revised and is now about to go to press. I am modifying the passage which you quote in order to avoid misapprehension.

I trust you will give this correction a space equal in prominence to the attack which you made upon the Ely and Wicker book; and which I must think you made through misunderstanding. I shall be very much surprised if fundamentally we are not in agreement.

Madison, Wis.

RICHARD T. ELY.

[The point at issue between AMERICA and Dr. Ely is simply and solely the doctrine on natural right, set forth in "Elementary Principles of Economics." Therein is taught that not only property rights, as Dr. Ely's letter seems to imply, but "*all the other rights of man*" [italics inserted], "private property, contract, personal liberty" are based on social expediency. This doctrine is subversive of individual freedom and free government, and the sooner Dr. Ely eliminates it from his textbook the better for the country.—AMERICA.]

A Link with the Past

To the Editor of AMERICA:

Among the death notices in today's papers was the following:

CANNON—On Sunday, December 24, 1922, P. H. Cannon, beloved husband of E. O. Cannon, late of Bloomfield, N. J. Funeral service private.

This probably had no special interest for the general reader, but into it could be read a synthetic history of Catholic New York for nearly all the years of the past century, and it marked the passing away, in his eighty-sixth year, of a scholarly, amiable and all too modest gentleman. Mr. Cannon, up to a recent period, was for more than forty years the literary adviser and editor for the publications of Benziger Brothers. During that time he came into personal relations and intimate acquaintance with a circle that extended over the whole country. He might be said to have been born into New York's Catholic literary gild for his father was the Charles James Cannon, whose name, with that of John Augustus Shea, will be found associated with those of the Rev. Dr. Charles Constantine Pise, Father Felix Varela, and Father Joseph Schneller as contributors of both prose and poetry, in the files of the *Truth Teller*, the *Weekly Register* and the *Catholic Expositor*, all through most of the first half of the nineteenth century. The elder Cannon was literary adviser for the pioneer Dunigan publishing concern and compiled a spelling-book and a series of school readers. His first book, "Poems by a Poser" (1831), was followed by "Facts, Feelings and Fancies" (1835); "Oran the Outcast" (1837), and a number of others, some of which were reprinted in England. One, "Father Felix" (1845), was translated into French and German. He also wrote several plays, among them "The Oath of Office" for James W. Wallack, who produced it at the Bowery Theater, then the leading playhouse of the country.

Shea and Cannon were associates in New York of Edgar Allan Poe and there is a tradition that it was Shea who carried the copy of "The Raven" to the office of the New York *American Review*, in which the poem was first printed, in February, 1845, and that Poe changed several lines at Shea's suggestion of im-

provements. Another story is that Poe completed the poem in a house owned by Patrick Brennan, which stood at what is now the northwest corner of Broadway and Eighty-fourth Street. Patrick Brennan's son was the "Big Tom" Brennan so well known as a New York official in the last generation. While Commissioner of Charities he put in service the first of what is now a world-wide daily necessity—the hospital ambulance. His sister was the wife of another New York official, the late General James R. O'Beirne, who was the Provost Marshal in charge of the guard in Washington the night President Lincoln was assassinated. Mrs. O'Beirne distinctly remembered the Poe of her girlhood and heard him read "The Raven," on what was then (1845) her father's farm. It was in such an environment of Catholic literary New York that P. H. Cannon began his career.

The College of St. Francis Xavier has just been celebrating its diamond jubilee. Young Cannon was among the students attending the first classes of the institution when it opened at No. 77 Third Avenue in May, 1848, and he also attended the Walker Street school the year before.

Later he went to St. John's, Fordham, for several years, but did not complete the course, leaving to enter the service of the publishing concern of Edward Dunigan and Brother, whose imprint is on a large number of the most important Catholic books of the forties and fifties. After some time he changed from this firm to that of Felix O'Rourke, another oldtime publisher, and then went to St. Louis for a venture in the same line which did not succeed. When he returned to New York he joined the house staff of Benziger Brothers, to which he was attached for the forty odd years following.

During his connection there he edited the educational series compiled by the late Bishop Gilmour; compiled himself a number of the school books issued by the Benzigers, and edited for publication the various MSS. that were put out by them during his connection with the firm. Many an author owes to his scholarly help and judicious editorial supervision of the copy submitted much of the fame and prestige the subsequently printed volume attained. But he always effaced his own personality and his extreme modesty prevented an appreciation, outside a limited intimate circle, of a very winning and attractive character and a mind of broad and many sided culture.

He had a varied and extended knowledge of old New York and of distinguished personages like Archbishop Hughes, Archbishop Bayley, Cardinal McCloskey, Brownson, McMaster, the Denmans and Pardows, Dr. Henry James Anderson, Bishop Ives, Mgr. Preston, Mrs. Sadlier, Dr. Cummings, Dr. McGlynn, Archbishop Corrigan, Cardinal Farley, and others with whom he came in contact during his long and active career and whose friendship he won and retained. Unfortunately, though pressed to do so, he never would consent formally to record the reminiscences of the men he knew and of the interesting events of the historic period through which he lived. Much historical material, general and local, has therefore been lost unless he has left some written records among his effects.

The death of Mr. Cannon leaves but one student living of the original band that entered the first St. Francis Xavier's classes in the Third Avenue foundation. This is the Hon. Eugene F. O'Connor of Brooklyn. His studies were not finished when the Civil War broke out and his boyish enthusiasm led him to the front with one of the local regiments making up the Army of the Potomac. On his return after peace had been declared, he took up the study of the law, and was sent to the State Senate, where he served with full satisfaction to his constituents. He was the Republican candidate for Lieutenant Governor at a later election. Crowned with the guerdon of happy old age, love, honor and troops of friends, he is still hale and hearty, one of the most esteemed citizens of this Borough of our great Metropolis.

Brooklyn.

T. F. M.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, JANUARY 6, 1923

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The Quebec Basilica

THE Catholics of Canada and their religious brethren in the United States, as well as those interested in the beginnings of religion and civilization on the North American continent, read with genuine sorrow and dismay of the disastrous fire which recently destroyed the far famed Basilica of the Immaculate Conception, better known, perhaps, as the Basilica of Quebec. Younger by many years than the sister cathedrals of Lima and Mexico, it was, nevertheless, one of the most venerable sanctuaries in the New World. The cathedrals of Baltimore and New Orleans were built more than a century and a quarter afterwards. It was for years the shrine of a nation's life and the bulwark of its faith. From their throne in its sanctuary, its first Bishop, the saintly Laval and his immediate successors ruled a diocese that stretched from the valleys and salt marshes of Nova Scotia to the Pacific.

Under its arches Sulpician and Recollect prayed. Here French viceroys were welcomed by Bishops, magistrates and people to the strains of the "Te Deum," and haughty Frontenac who bowed his head to no man, bent his knee. On its altars, blackrobed Jesuit missionaries said Mass, while Hurons, trappers and *coureurs des bois* knelt at Our Lady's shrine before starting on the hunting trail, or for the head-waters of the Ottawa or the Saguenay. While Wolfe and Montcalm were settling at the point of the sword the fate of Canada on the plains of Abraham, it reechoed under the fire of English guns to the sighs and supplications of Canadian mothers and wives praying for the safety of their soldier husbands and sons. And when Quebec heard that Montcalm had fallen, hero of a nobly lost cause, and that Canada and Champlain's city on its almost impregnable rock were to pass into alien hands, the old cathedral of Laval and St. Vallier heard a long and mighty cry of mourning. In sorrow as in triumph,

the venerable church shared the checkered life of the brave people among whom it stood, an emblem and a symbol of the sturdy faith and the heroic qualities of their race.

Today its walls are a mass of charred ruins. The artistic and historic treasures of the old Basilica are irretrievably lost. The antiquarian and the student of history can alone realize what that loss means. But the best of the old cathedral remains, that which it symbolized, the ideals for which it stood, the faith which it so splendidly and romantically expressed. These are its priceless legacy. We know that the people among whom the Basilica of Quebec survived so long like a sturdy warrior of an older generation, will not let its glories smoulder in its ashes, but in nobler form even, will make it recall the faith and romantic splendors of the past.

A Fallen Dictator

THE moving-picture trade once had a dictator. Created in the Fall of 1921, he was designed to reform the scandals of the business, as some said, or to soothe an uneasy feeling, according to others, existing in the Wall Street investors. As the public understood his office, the task of the dictator was not heavy. He had but to wave his hand, and forthwith all offensive pictures and all objectionable actors, were to be sent into banishment. Once or twice, perhaps thrice, the dictator waved his hand. Now, said the trustful public, the problem of the improper film is solved.

At the present moment, however, the public is in the throes of a grievous disillusionment. An actor who acquired a distressing notoriety last year, and retained the dislike of the public even after a jury had acquitted him of murder, has been permitted by the dictator to return to his old business of making pictures. The dictator, it appears, can build up as well as tear down. With a wave of the hand, he can consign to the deepest dungeon; with a subsequent wave, he can lift to the heights. Therefore, is the public disillusioned. The dictator has so far strained the quality of his mercy that it appears to be a hurtful indulgence. On his side, the dictator declares that if the public does not approve of the pictures made by the banished duke, the public is at perfect liberty to refrain from viewing them.

This is excellent advice, but "something" is undoubtedly wrong. The moving-picture is hardly to be classed among life's necessities, but it is daily patronized by millions who find in it a relaxation which they cannot obtain in any other manner. It is probably true that moving-pictures have lost somewhat of the public's favor, but there is no reason to believe that they will soon go out of fashion. The public is, therefore, justly entitled to protection against those members of the trade who seem bent on making the screen a field for the exploitation of vulgarity and worse, and there is something essentially praiseworthy in the position lately assumed by the public, that

the men and women who are presented in the pictures should not be persons of scandalous lives. While it may work hardship to some, this position is essentially sound. It is to be regretted, therefore, that the late dictator seems willing to break with the public in this matter, and to issue decisions, certain to call forth criticism, without first consulting the religious and social service societies who had hoped invariably to find him a sympathetic cooperator.

A genuine dictator could exert a powerful influence in making the moving-picture not only harmless, but actually amusing and instructive. In recalling an actor whose work on the screen was never of a high order, and whose character, at best, is not above suspicion, the fallen dictator has destroyed much of the authority which the public was once willing to accord him. This is regrettable for many reasons, the principal of which is that the gentleman in question had many of the qualities which a beneficent dictator should possess. His recent decision will undoubtedly strengthen the contention made by many that State censorship must be everywhere established.

The Youthful Criminal

THE editor of the New York *Mail* is authority for the statement that three-fourths of the criminals tried in the city courts of the metropolis are boys and girls under twenty-one years of age. Incredible as the statement may seem, it is substantially accurate. Boys and girls do not "go wrong," as the editor notes, out of sheer love for crime, or because they have been born with tendencies to evil which are irresistible and ineradicable. Living in the crowded quarters of our great cities, in environments both morally and physically unwholesome, our boys and girls are subjected to influences which may lead them to confront brutality with courage and to identify crime with romance. It is not improbable that much of the evil-doing which subsequently brings them into the courts is simply the result of misdirected energy. Energy must have an outlet, and in the great cities they find few outlets that are wholesome.

The problem of the city child is not new, since it has engaged the attention of social workers for at least forty years. Disheartening is it to discover that many of the evils cited with horror twenty years ago still exist, and even more disheartening to reflect that new possibilities for evil, such as the moving-picture, have been added. The work of years seems to have produced no tangible effects in lessening the number of youthful criminals. We have our playgrounds under expert supervision, our gymnasium classes, our social centers, our clubs of many varieties, our Boy Scouts, our boards and our committees. Along with them, we also have our numerous youthful criminals.

It is easy to scoff at the theory that a boy can be reformed by a playground, because no one makes that claim seriously. All that is asserted for the playground and other devices adopted by the child-saving organizations,

is that "they help." They cannot take the place of a home with all the saving influences which emanate from a home; least of all can they take the place of religion. Again, this claim is not made by reputable agencies, but it is possible that much of their admirably organized work for boys and girls in our great cities has failed in some degree, precisely because it has not realized the need of educating the child in religion. Operating as most of them must operate, in districts in which all religions are represented, they have usually ruled out the question of religion as apt to stir up discord. In trying to walk with head erect, they have leaned backwards; in striving to avoid what is sometimes termed "sectarianism," they have unconsciously adopted a policy which would be actually irreligious were it not saved in practise by the kindly efforts of agents who were better than their avowed principles.

It has always been the genius of the Church to adopt what was best in local laws and customs, adding the vitality and strength which supernatural religion alone can impart. Hence it is important that Catholics engage actively in social work for our young people, since experience has shown how rarely the non-Catholic group can exercise an influence over the Catholic child which is wholly acceptable. The Catholic children of our crowded centers can be saved only by Catholic agencies. Of these agencies the parish school is by far the most important, but it is not sufficient. The further needs of the city child must be cared for by other Catholic organizations; hence next to the Catholic school, well organized Catholic child-saving societies constitute the imperative need of the day. A beginning has been made, but the continuance depends upon the generosity of wealthy Catholics and the practical interest of the entire Catholic community.

Are Women Women?

IT was a sober Dutch psychologist who for twenty years flooded the universities of Europe with exhaustive questionnaires. At the end of two decades he had accumulated a formidable amount of fact, conjecture and opinion; whereupon he sat down to collate and conclude. His conclusion was not startling, but he could prove it. It was something to the effect that women are not men, and, conversely that men are not women. The psychologist had no intention of laboriously expatiating on the obvious, but he probably knew that a fact which all take for granted is easily overlooked, even when for the purpose of discussion, it is sorely needed. Today, some of our reformers have forgotten that when God created Adam and Eve, He created them male and female. Even if the evolutionists at Harvard disallow creation, they can hardly deny the division of the race into two sexes.

What the Dutch psychologist discovered has recently been called to the attention of the public by that legal authority, Mr. Felix Frankfurter of Harvard. In a letter to a New York journal, Mr. Frankfurter, permitting himself the indulgence of some very excellent fooling at the expense

of Mrs. Harriet Stanton Blatch, reads that good lady a lesson which the modern feminist needs but dislikes and neglects. Mrs. Blatch regrets "the unfortunate biological fact that a child has two parents." Mr. Frankfurter counters by citing another unfortunate biological fact, "that the two parents have two sexes." He agrees that had "Nature provided a monosexual world" life might be less complicated. But "Nature has decreed otherwise," and even Mrs. Blatch, who dislikes discrimination by the courts in favor of women as much as discrimination against them, "must make her accommodations with Nature." The point of Mr. Frankfurter's argument is simply, that the State cannot deal with men and women in precisely the same manner, for the obvious reason that man and woman are not precisely the same. The position is clear enough, but it is not accepted by the feminists. At

least, they deny it in theory, although it is not of record that in actual emergencies they commonly reject what is accorded them by law or by that common courtesy characteristic of a gentleman.

Plain folk, whose common sense protects them against the theorists, are ready to grant women a position before the law which they deny to men, because they are convinced that "equal legal rights" for the sexes would ultimately mean the denial to women of that protection from the law which they require. If a discrimination is not based on an actual need, it should, as Mr. Frankfurter observes, be promptly withdrawn. If it is founded on a real need, to withdraw it works harm not so much to the sex as to the race. In the question of discrimination, there is no thought that women are either better or worse, weaker or stronger than men. They are merely "different."

Literature

Michael Field

SOME years ago the Portland publisher, Thomas Mosher, with characteristic discernment issued a small volume of verse entitled "Underneath the Bough," the work of an English poet named Michael Field. The poems were frankly pagan, but with a spiritual quality in which one seemed to detect a groping for the "Unknown God," with knowledge of whom, one felt, there would come unreckoning service. The poems in that small volume found their own readers, never so numerous as to be called a public, but these knew the book's contents for true coin of Apollo's kingdom, and for them thereafter there clung a certain aura about the name of Michael Field.

Passing years brought the knowledge that this name was a pseudonym, masking the identity not of one man, but of two women, and eventually there came other volumes in whose pages the "Unknown God" was called by name and worshiped with frankincense and myrrh. There has now been published in this country Mary Sturgeon's biography of the two poets, in which the story pieced together from their lyrics is told explicitly and in full, furnishing another of those romances of the spirit which thrust us to our knees with the words, "How great a God is our God!"

"Michael Field" was the pen-name of Katherine Harris Bradley, born at Birmingham, England, in 1846, and Edith Cooper, born at Kenilworth in 1862, the daughter of Miss Bradley's elder sister. The gracious culture which both women possessed so abundantly was largely of their own acquiring, since neither of them attended any school, though they subsequently carried their well stored, but eager minds through the halls of various institutions of higher learning. Their twin spontaneous muse, which needed no pedagogical spur or bit, is one of the most

remarkable phenomena in English literature. Their collaboration was so true a unity that they themselves could not always separate its several elements. They described it as a "perfect mosaic: we cross and interlace like a company of summer flies." Miss Bradley wrote:

Our souls so knit
I leave a page half-writ—
The work begun
Will, be to Heaven's conception done
If she come to it.

"Underneath the Bough," the third edition of which was published in Portland in 1898, was not by any means their earliest published work. Under the name of "Arran Leigh" they had issued "The New Minnesinger" and "Bellerophon" as long previous as 1875 and 1881, using "Michael Field" for the first time in 1884 to sponsor the appearance of "Callirhoë," the first of their tragic dramas. Its quality drew from Browning the assertion "I have found a new poet." Other tragedies followed in quick succession until 1908, by which time the poets had embraced the Catholic Faith and thereafter wrote no more tragedies, though they published several previously written. Many of them were privately printed and have been accessible to me only through the medium of Miss Sturgeon's pages, but she has dealt so judiciously with her subject that there can be no doubt of the high excellence of the complete works of which these pages give excerpts. They furnish convincing evidence that Michael Field was one of those who "thought as Shakespeare wrote." There is the stuff of genius here.

The poets sought their dramatic themes in the gardens of Greek culture, as in "Callirhoë," which deals with the cult of Dionysos; in the highways of history as in "William Rufus," "Attila," "The Race of Leaves," "The World at Auction," "Julia Domna," and "Queen Mari-

amne"; in the byways of the chroniclers, as in "The Father's Tragedy," "Anna Ruina," and "In the Name of Time." In "Borgia" they handled a distasteful subject as adequately and fairly as could be expected of them, with the sources at their command. "A Cup of Water" seems to have been the child of their own fancy and it is refreshing to find them being stirred by the Book of Leinster to the composition of "Deirdre." It was not to be expected, perhaps, that they should have given us a wholly Celtic Deirdre, but Miss Sturgeon is wrong in describing as an interpolation due to "over-zeal" (Michael Field having become a Catholic), the passage in which King Conchobar on hearing of the death of Christ longs to avenge Him: "Would I had been there . . . I would have set the Bound One free." If it is an anachronism it is none of Michael Field's, for the story of the brain-ball of King Conchobar is an integral part of Irish legend.

These tragedies have the objective character we should expect of them. Beyond the fact that the poets obviously read history and legend with the eyes of creedless artists and wrote "The Cup of Water" as a feminist protest, there is nothing in the plays, at least as they are outlined by Miss Sturgeon, to give us any clue to the spiritual history of Michael Field, but when we consider the lyrics it naturally becomes a different matter. Lyric poetry is the language of self-revelation and the lyrics of Michael Field are beyond those of most poets subjective and self-revelatory. The first volume of lyrics, "Long Ago," which was published in 1889, was not a collection of poems written at various times and on divers subjects, but a complete work, dealing with Lesbian Sappho and containing the matchless "Yea, gold is son of Zeus." It was the product of a quite Sapphic fire and it showed a passionate relish of beauty, a singleness of eye which was one day to show them the beauty of the Son of God, "arrayed in vesture sanguine as at Bosra made."

"Underneath the Bough" was first published in 1893. In the same year the poets issued a "revised and decreased" edition, but, repenting the mutilation, they authorized the third edition in 1898. Of this edition, a much handled copy of which lies before me, Miss Sturgeon says "It is rare, but a copy may be seen at the British Museum." When it appeared Michael Field was fain to thank her American readers "for the joy of listening denied me in my own island." Both poets and readers were indebted for the book's appearance to a little shop in a back street in Portland, Maine, presided over by a man who cares more for the fair things of literature, "the flower of the mind," than for dollars and cents. It is fitting that the British Museum should preserve a work which is as veritable a monument to his highmindedness as to the poet's genius.

For many years Michael Field lived a life of seclusion and devotion to art, of consecration to the ideal as they saw it, but their religion was described by themselves as that of "Christian, pagan, pantheist." In 1907 though not

on the same occasion, both poets were received into the Catholic Church and it will come as no shock to those who have studied "the ways of God with men" to learn that they were assisted to the decision by the death of a pet dog.

In 1911 Edith Cooper (known to her intimates as Henry) developed symptoms which were diagnosed as those of cancer. She died in 1913, nursed through her long agony by Miss Bradley (Michael), who six months before "Henry's" death was herself attacked by the disease. Her confessor and the doctor alone knew the secret. Two books of lyrics were the products of this experience: "Poems of Adoration," Henry's last work, published in 1912, and "Mystic Trees," written by Michael and published in 1914, in which year she came heroically to her own death.

To one who first came to the knowledge of the work of Michael Field in their pagan days before they had learned "the right, true way of singing with reserve," the contents of these later volumes make amazing reading. Their "old accents" were all of fauns and satyrs, myrtle flowers and April weather, love and the loveliness of earth. Death, it is true, was the subject of a sheaf of songs in "Underneath the Bough," but through these songs sounded "the cleaving of Atropos' fine shears." The later books were written by women in mortal anguish for whom death held no sting. In "Poems of Adoration" the poet has come out of Arcadian gardens into the Garden of Gethsemane and Catholic mysticism has once more watered the Muse's Hill. The poems in "Mystic Trees" are more varied in subject, somewhat (but not always happily) given to Elizabethan "conceit," on the whole not of so high an excellence as the swan songs of her fellow. But Katherine Bradley's greatest poem was this "last of life" which she was living so valorously, like her niece declining the use of narcotics as a surcease to suffering. Her last days were spent in a cottage near the Dominican priory of Hawkesyard, so that she might attend daily Mass and have the ministrations of the prior, Father Vincent McNabb. There came a morning when she did not appear for Mass, and forthwith they knew that she was dead.

BLANCHE MARY KELLY.

IMMOLATION

We shall not barter souls for fleeting bliss,
And walk wide paths that lead to streets of gold;
We have not girded armor on for this,
Who take the bitter trails of pain and cold.

The shore-lights darken—seaward looms the storm—
The flowers we flung away were sinister-sweet;
But we have glimpsed a golden garden, warm
With wind and sun, that know no earthly feet.

For Wisdom's eyes have beckoned; brushed by wings
That beat with mystic rapture 'round our ears,
The timeless tide of virtue, flowing, sings
The never-ending love-song of the years.

The buoys may sink, the channel-marks be lost—
Within our hearts the bells of victory chime;
For well we know, though sternly danger-tossed,
Our ship will make the port in God's due time.

We have not worn the sack-cloth, drained the gall
With joy, and kissed His feet upon the hill
For naught, and now we know that over all
There is a glory waiting for us still.

We have not quenched our souls in man-made bliss—
The greatest prize we won was in our loss;
We have but girded armor on for this:
That we might help Him bear His heavy cross.

J. CORSON MILLER.

REVIEWS

Ariel. By JOSÉ E. RODÓ. Boston: Houghton Mifflin Co.

We have reason to be grateful to Mr. F. J. Stimson for his excellent translation of "Ariel," by José Rodó. He has given us a book that will well repay a most careful reading. "Ariel" is the work of a scholar. A teacher, who saw where education and the ideals proper to education were drifting, and sought to give to his pupils the right idea of education, and the higher ideals that education brings with it. Rodó skilfully and pitilessly exposes the maimed education that seeks to specialize and elect before the fuller education that gives culture, has been obtained. Especially strong is the author in those passages where he exposes that theory of economic utilitarianism that plays such a part in the education current in our own country. With the urbanity of the cultured Spanish gentleman, Rodó has this to say to the great sister republic of the north:

The civilization of a country acquires its grandeur not by the manifestations of material prosperity and predominance, but by the higher order of thinking or of feeling made thereby possible. . . . An organized society which limits its idea of civilization to the accumulation of material abundance, and of justice to their equitable distribution among its members will never make of its great cities anything that differs essentially from the heaping up of ant hills. . . . This quantitative side of a nation's greatness like the size of its armies is but means not results.

It might be well if not only our educators but also our statesmen would meditate upon these words.

J. S. K.

Medieval Philosophy. Illustrated from the System of THOMAS AQUINAS. By MAURICE DE WULF, Ph.D., LL.D. Cambridge: Harvard University Press.

Ethica Generalis. Auctore JOSEPHO DONAT, S.J. Oeniponte: Typis Feliciani Rauch.

A synthetic knowledge of scholastic philosophy is something frequently missed. Young men and women in colleges and even those who enjoy a long course of studies may master part after part and never see the interlocking and interrelation of such parts one with another. To these Professor De Wulf's excellent manual will be of decided help in making their mental content grow into an organic whole. With painstaking care he unfolds the system of St. Thomas, clearly and succinctly, continually recalling the reader's attention to the bearing of each aspect on the whole. In chapter XIX under title "Doctrinal Characteristics of Scholasticism" he sums up the matter briefly and well: "Two of these characteristics strike the student at once: moderation and the sense of limit; coherence and interdependence." This book could with profit be assigned as obligatory reading to seniors in the A. B. courses. The book unfortunately lacks an index.

Father Donat has long been known to the philosophical world and his "Summa Philosophiae Christianae," of which the present is the seventh volume, has won great praise. With wonted pre-

cision he defines, explains and proves the subject matter in hand and shows himself quite at home with modern philosophies and the exponents thereof. Nowadays when one hears so much about "self-development," "self-expression," etc., one is pleased and instructed to find two chapters *De personalitate excolenda* and *De cultura seu humanitate promovenda*, adequately documented with quotations from latter day sources.

F. P. LeB.

Letters of James Gibbons Hunecker. Collected and Edited by JOSEPHINE HUNEKER. New York: Charles Scribner's Sons. \$3.50.

Writing on "Catholic Colleges and Intellectual Leadership," Father James J. Daly, S.J., says in the *Queen's Work*: "We have had intellectual leaders, men who have gone to Catholic schools and have kindled the flame of their aspirations at Catholic altars. But they left us to be leaders in other causes. The late William Marion Reedy and James Gibbons Hunecker were such men." This collection of letters makes the regret more acute that the brilliant man who penned them should have lost the restraint of the early teachings of a pious mother and wandered out into the exterior darkness of spiritual inertia. As those who knew him intimately now remember he never denied the Faith, but in all the years of his manhood he did not practise it, and, as Father Daly laments, his splendid mental equipment, therefore, was lost to alien causes. These letters, to close associates and friends, reflect the brilliance, spontaneity and versatility of his writings. They also make clear his sure grounding on fundamentals and disgust at the mediocrity and banality of the outcropping of the blatant "Young Generation." He does not mince his words: "I'm dead sick of the decadents; dead sick of the entire crew of modernity yowlers." Again: "There is a norm and these young chaps may fume and sputter, but back to it they must revert else rot and drop from the parent trunk." A retort from the "young chaps" might be: "Physician heal thyself"; but alas, 'twas not to be.

T. F. M.

Psychology from the Standpoint of a Behaviorist. By JOHN B. WATSON. Philadelphia: J. B. Lippincott Company.

Till recent years, psychologists began their investigations with the study of their own consciousness. And even today many conservative writers believe that the introspective methods, supplemented by experiment and external observation, furnish the only reliable data in this field of research. Behavioristic psychology, or behaviorism, as it sometimes is called, gives a flat denial to all this. The study of our neighbor's behavior, not our own, forms the only correct starting-point, and only after we have understood our neighbor may we hope to understand ourselves. But behavior has nothing in common with moral conduct as our fathers and mothers fancied: it is merely the different systems of physiological responses or reactions that the individual makes to his environment. In consequence, the scope of psychology is the attainment of such data and the framing of such laws that, given the stimulus, the psychologist will be able to predict the precise response, or, on the other hand, given the reaction, psychology can specify the exact nature of the efficient stimulus. The prediction and control of human conduct, not an analysis of consciousness, thus becomes the aim of psychology.

These and kindred notions are developed at considerable length in the volume under review. Various experiments, joined to observational studies, are put forth as warrant for these high claims. Undoubtedly, the book contributes much to physiology, and even the author suspects that some readers will conclude that he is writing a treatise on that subject.

Every particle of knowledge bearing on the human body and its share in human life should be highly valued, and for much of such information we are grateful to Professor Watson. But his book is a veritable psychology without a soul. Lower man to the

level of a mere machine; strip him of intellect, free-will and an immortal soul; then faith and hope and love, human responsibility, religion, morality and all that life holds most sacred are gone forever.

D. J. C.

Our Medicine Men. By PAUL H. DE KRUIF. New York: The Century Co.

This is a vicious attack upon the members of the medical profession. One feels that the ready and flippant pen of the author has led him astray. Without doubt there are many evils in the medical world, for it is part of the great world that never suffers from a dearth of dishonest, unscrupulous, greedy, unsympathetic and criminal people. But to say that this is true of all or even of a goodly portion of those who are practising medicine today, is to utter a manifest untruth. Yet, unless one possesses a sense of humor and refuses to be frightened into submission to the author's views by the incessant blasts from his trumpet, one will be sorely tempted, on finishing this book, to pray that the followers of Aesculapius might, one and all, speedily fall under the curse which Mr. DeKruif brings down upon their devoted heads. However when one finds repetitions of historical untruths about the hostility of religion to science and the like—all so moss-grown that they would be set aside by even the most ardent bigot—one begins to question the worth of many others among the statements of the author.

It is sincerely to be desired that methods of teaching medicine be improved in many ways and that the standard, moral and otherwise, of those who become members of the profession be raised, but we cannot agree with the author in his sweeping condemnation of "Our Medicine Men," at least in the fairly wide circle in which we have known them.

K. A.

Augustinian Sermons. By REV. JOHN A. WHELAN, O.S.A. New York: Blase Benziger & Co.

Father Whelan stands for sound and solid Catholic tradition. He is not ashamed of the Gospel, nor does he fear to stress what, if the experience of centuries is a faithful guide, should by all means be stressed. After the example of Christ he founds right Christian living on the great momentous truths, which are at the very roots of a lasting conversion. This is the Gospel understood correctly and preached manfully. Of what permanent value are missions and retreats which shade the sterner doctrines of the Master, or relegate them to the background, or omit them entirely? There is a tendency manifested by some of the preachers of the day to paint in vivid colors the love and the mercy of God, and at one and the same time to avoid anything bearing on the terrors of Divine wrath. The priest should indeed preach on the love of God, but he should also insist on the justice of God. The thought of the consequences of sin brings the sinner to his knees. The thought of God's love uplifts and comforts him. These are cardinal principles that more than one preacher has failed to evaluate properly.

This, however, is not the case with the distinguished Augustinian preacher, whose book of mission sermons is the subject of the present review. In language at once clear and strong he exposes what the Fathers of the Church, the Divine voice of Scripture and even reason itself teach on the nature of a mission, the enormity and consequences of sin, the need of prayer, repentance and sacramental confession, the dangers of delay in responding to the whisperings of Divine grace, the need and means of perseverance, the sweetness of the Sacrament of the Altar, the consolations of faith, hope and charity, and last of all, the import of the Ten Commandments. His work is done and well done. It will prove an invaluable aid to those whose glorious calling it is to imitate the Good Shepherd in recalling the lost sheep to the Fold.

J. T. L.

What's Wrong with the World? By JOHN D. WORKS. Boston: The Stratford Co.

The author of this book was formerly a Justice of the Supreme Court of California and United States Senator. The reader has not perused many pages of this book before the words of Hamlet recur to his mind: "The world is out of joint; O cursed spite! That ever I was born to set it right!" The writer has something of the genius, and very much of the melancholy of the tragic Prince of Denmark. The world, as he sees it, is topsy-turvy. By concentrating his attention upon the evil side of life, he is able to draw up a terrible indictment against present-day society. It is not a complete picture of society, and probably was not intended to be. What is his remedy? Religion! Not the religion of the Churches, not dogma, but right thinking along Christian lines. The author is a Christian Scientist, and his words must be interpreted in the light of Christian Science when he writes: "The one universal all pervading disease from which emanate all sin, sickness, discord, sorrows and unhappiness is Wrong Thinking." But if wrong thinking be the root of all evil, it would seem evident that correct dogma should be the foundation of all virtue. The author however has his own dogma, the dogma of Christian Science, as the foundation of his morality. But all Christians will agree with him in condemning the vices which he finds in the world today; and, with some restrictions, they will also admit that "what the world needs in this crisis is not more money, nor greater wealth, nor Church membership nor the Church-made religion that we have now. It needs love, charity, tolerance, kindness, and just common, every-day sociability." The moral effect of this book should be good; and for the clergy it is replete with matter of a very practical nature.

J. X. P.

An Indiscreet Chronicle from the Pacific. By PUTNAM WEALE. New York: Dodd, Mead & Co.

This is a very interesting and instructive book. Bertram Lenox Simpson, who writes under the name of Putnam Weale, is an Englishman who has spent most of his life in China. For the last twenty-six years, with one comparatively short interruption, he has held various rather important positions in the Government of that country. He is well acquainted with the social, economic, and political condition of the Far East, and with the problems which have arisen in that part of the world on account of the great European war. In the year 1921 he was sent by the rulers of China on a confidential mission to Canada, the United States, and England. From England he came to Washington to assist at the Disarmament Conference as one of the advisers of the Chinese Delegation. In this book he gives an account of his attempt to secure justice for China and lays bare the inner history of many important conferences. His account of the great Disarmament Conference is especially good, although he seems to over-estimate the permanent good achieved. He contends that both England and the United States have missed great political and commercial advantages by their short-sighted policy in dealing with China.

J. F. D.

My Impressions of America. By MARGOT ASQUITH. New York: George H. Doran Co. \$1.50.

My Years on the Stage. By JOHN DREW. With a Foreword by BOOTH TARKINGTON. New York: E. P. Dutton & Co. \$5.00.

An ocean ordinarily divides these two authors, and relatively as wide a difference yawns between the records of their experiences. Margot's pot-boiler, set simmering on the smouldering publicity of "An Autobiography," is supposed to be "a friendly, spicy summary of ourselves, from New York to San Francisco." Some of the items set down may be more true than pleasant, but for those who do not like the picture there is consolation in the fact that

Margot describes herself "as not being a beauty. I know that my nose will always be more of a limb than a feature, and trying to look pleasant results in my teeth coming out like tombstones in the morning papers." She came here to make money out of the notoriety her London career attained for her, and the sensation mongers and feather-brains promptly supplied what she sought, as her book details. One can forgive much in it however for her praise of Sargent's Madonnas in the Boston museum.

John Drew, says Booth Tarkington in his Foreword to "My Years on the Stage" adds "one more to the long, fine gallery of portraits of gentlemen he has shown us. . . . The reason is a simple one: he was born with a taste for the better side of things and the cleaner surfaces of life. He has found them more interesting and more congenial than mire." For nearly a half century Mr. Drew has been successfully following a career that, as now presented in these memoirs, is a striking rebuke to the manners and morals of the stage of today. It brought him into friendship and fellowship with notable men and women here and abroad. The story of how they came to applaud his efforts to amuse them, and of the fine and congenial artists who helped him to do it, notably in the old company with the management of which the name of the late Augustin Daly is inseparably linked, gives a vivid picture of a day and generation, that unfortunately no longer exists. Old-timers will find rare enjoyment in the memories he conjures up of the pleasures they shared with him during the past forty years.

T. F. M.

BOOKS AND AUTHORS

Chaucer.—Mr. Charles S. Baldwin, under the general title, "Materials for the Study of Chaucer" (Edwards Bros., Ann Arbor), has written two good pamphlets. In "Introduction to Middle English Grammar" he presents the principles of Chaucerian phonology and syntax in a way that is at once succinct and easily intelligible. "Medieval Verse Forms in Latin, French, Italian" is a collection well chosen for illustrating the technique of medieval verse and for creating the atmosphere of Chaucer's day—given of course a sympathy sufficiently Catholic to grasp it.

Novels.—"Ovington's Bank" (Longman's), by Stanley Weyman is an old-time novel. In style and story it should delight the author's long-made friends and make new ones who are worth the making. Finance and romance form its harmony, finance predominating, romance captivating. Mr. Weyman has given us a recreating book. Readers will not go amiss if they make a "run" on "Ovington's Bank."

"The Driver" (Dutton), by Gareth Garrett is a good story about Wall Street and will prove a pleasant stop-gap for an idle hour. The one real character in the book displays so many original traits in the realms of railroading and finance that the reader will follow his onslaughts on mammon to the end.

Educational Catechism.—Though only a pamphlet, "A Catechism of Catholic Education" (National Catholic Welfare Council, Washington, D. C.), by the Rev. James H. Ryan, D.D., Ph.D., deserves a deal of notice now that Oregon has thrown down the gauntlet. Within ninety-eight pages, there is crowded a deal of good, serviceable information concerning the Church's educational work in our country which every Catholic ought to have ready to hand. We read of the first Catholic classical school in St. Augustine, Florida, in 1606; of the first Catholic college in 1677; of the first academy in 1727. As to our school work of the present, we learn of the 6,551 elementary schools with 1,795,673 pupils and 41,581 teachers; of the 1,552 high schools with 129,838 students and 7,924 teachers; of the 114 colleges with 13,996 students and 1,697 professors; of the 16 universities with 19,803 students and 2,000 professors; of the \$100,000,000 expended by

Catholics who at the same time bear their share of taxation for the instruction of their neighbors' children, free of charge, in public schools. As the Introduction well says: "The Catechism may be made the subject of study in the home and in the school. Clubs and organizations of men and women will find it a convenient manual for an elementary study of Catholic education in all its phases." The charts alone are most illuminating and deserve close comparative study.

"Of Such Is the Kingdom of Heaven."—During these holy days our thoughts are crowded with memories of little ones, for "Weeps the Infant in the manger that in Bethlehem stable stands," and looking out beyond the hills we cry to the Holy Innocents, "All hail, ye little Martyr flowers, sweet rosebuds cut in dawning hours." In this atmosphere we feel more keenly the beauty of "The Kiss of Christ," by Canon Sheehan, which we find in "Poems" just published by P. J. Kenedy & Sons:

Iscairiot kissed His cheek; His wearied feet
Were kissed by her, the woman of the street,
And He was passive. I have never read
Christ's lips approached the living or the dead

Save once. From unreluctant arms He pressed
The soft, shy children to His loving breast.
Oh, youth, embraced by Meekness, be thou meek!
Oh, maid, be chaste! Christ's kiss is on thy cheek.

BOOKS RECEIVED

- Boni & Liveright, New York:**
The Critical Game. By John Macy. \$2.50; The Story of Utopias. By Lewis Mumford. \$3.00; Ancient Man. By Hendrick Van Loon. \$0.95
- Brentano, New York:**
The French Revolution. An Historical Sketch. By Walter Geer.
- B. J. Brimmer Co., Boston:**
Gentlemen All and Merry Companions. By Ralph Bergengren. Illustrated by John Sloan. \$2.00; Slings and Arrows. By Edwin Francis Edgett. \$1.25.
- John Byrne & Co., Washington:**
Common Law Marriage and Its Development in the United States. By Otto E. Koegel, D.C.L.
- The Champlain Society, Toronto:**
The Works of Samuel de Champlain. Vol. I. 1599-1607. With Accompanying Portfolio of Plates and Maps.
- Columbia University Press, New York:**
Lorenzo da Ponte, Poet and Adventurer. By Joseph Louis Russo. \$2.50.
- Cosmopolitan Book Corporation, New York:**
The Country Beyond. By James Oliver Curwood.
- Duffield & Co., New York:**
Speaking of the Turks. By Zia Bey. \$1.75.
- B. Herder Book Co., St. Louis:**
At the Feet of the Divine Master. By Rev. Antony Huonder, S.J.; What Doth It Profit—A Drama in Four Acts. By the Most Rev. Alban Goodier, S.J. (Examiner Press).
- B. W. Huebsch, Inc., New York:**
Social Change. By W. F. Ogburn. \$2.00; Autobiography of Countess Leo Tolstoy. \$1.50.
- P. J. Kenedy & Sons, New York:**
The Literary Life and Other Essays. By P. A. Canon Sheehan, D.D. \$2.25; Poems. By P. A. Canon Sheehan, D.D. \$1.00; The Divine Counsellor. By Martin J. Scott, S.J. \$1.75.
- The Macmillan Co., New York:**
The Making of Australasia. By Thomas Dunbabin, B.A.; Florence Nightingale, a Play in Three Acts. By Edith Gittings Reid. \$1.25; Real Property. By Harold Monro; The Kingdom of Evils. By Dr. E. E. Southard, M.D., and Mary C. Jarrett. \$5.50; The Monastic Chronicler and the Early School of St. Albans. By Claude Jenkins (S. P. C. K.); In a Fishing Country. By W. H. Blake; The Westminster History of England. By Ralph Tanner; The Educational Writings of John Locke. Edited by J. W. Adamson; Public Relief of Sickness. By Gerald Morgan. \$1.50; Acute Cases in Moral Medicine. By the Rev. E. F. Bourke, Ph.D. \$1.25; Granite and Alabaster. By Raymond Holden. \$1.25; Samuel Train Dutton, a Biography. By Charles H. Levermore. \$2.50; The McKinley and Roosevelt Administrations. By James Ford Rhodes. \$4.00; A Critique of Economics, Doctrinal and Methodological. By O. Fred Boucke; A Study of Moral Problems. By B. M. Laing, M.C., M.A.; The King of the Snakes, and Other Folk-Lore Stories from Uganda. Illustrated by Mrs. E. G. Morris; Old Testament Law for Bible Students, Classified and Arranged as in Modern Legal Systems. By Roger Sherman Galer, A.M.; A Home-steader's Portfolio. By Alice Day Pratt. \$2.00; The Disruption of Virginia. By James C. McGregor. \$2.00; Mind Energy. Lectures and Essays. By Henri Bergson. Translated by H. Wildon Carr; The Trend of History. By William Kay Wallace. \$3.50; The Cradle of Mankind, Life in Eastern Kurdistan. By Rev. W. A. Wigram, B.D., D.D., and Sir Edgar T. A. Wigram; The Lhota Nagas. By J. P. Mills, I.C.S.; The Religion of the Primitives. By Mgr. A. Le Roy. \$2.50; The Influence of the Church on Modern Problems; Religion Third Manual. By Roderick MacEachen, D.D.; Religion Third Course. By Roderick MacEachen, D.D.; Carolina Chansons. By Du Bose Heyward and Henry Allen. \$1.25; The Journal of John Woolman. Edited by A. M. Gunmere. \$5.00.

Sociology

Do Undertakers Profiteer?

A FEW years ago, it may be remembered, the cost of funeral expenses, in common with that of being born and of merely living, had soared to such an altitude that many frugal people who had been assured by experts that they were not long for this world, grew so indignant and alarmed at the probable size of their undertaker's bill, that to everybody's amazement, they suddenly decided, chiefly for economic reasons, that they would not die until the profiteering morticians had become far more reasonable in their demands. Whether the expensive funeral evil has been much mitigated since then, doctors will disagree, but judging by the assertions and statistics offered by Quincy L. Dowd, the author of an interesting book called "Funeral Management and Costs, a World-Survey of Burial and Cremation" (University of Chicago Press), there still seems to be a need that certain regulations should be made to keep within due limits the high charges that the bereaved are now forced to pay those who must be called in when there is a funeral in the family, especially the undertaker, the florist, the liveryman, and the cemetery company.

Without question the statements set down by Mr. Dowd in his book are calculated to make the above-mentioned classes of people feel exceedingly uncomfortable. Just hear what he says: "From figures obtained at first hand it appears that an undertaker's profits range from 500 to 1,000 per cent." A "horse-leech firm" of liverymen in Chicago never charges less than \$10.00 for each carriage. "Allowing 1,680,000 deaths annually, and an average floral expense of \$50.00 per burial (which is a wholesale florist's figure), the amount spent on flowers at burials [in the United States] is \$84,000,000." "Enormous profits have been realized by stockholders in Graceland, Rosehill and other Chicago cemeteries, where lots have sold as high as \$3.00 and even \$5.00 per square foot. Woodlawn Cemetery of New York pays 40 per cent per annum and its shares are selling for \$175.00, par value \$20.00." "Ten years ago the curator of Graceland Cemetery [Chicago] said to me that the gravestones in that comparatively small cemetery represented an investment of \$3,000,000."

All the morticians, and their friends and allies, bristle up fiercely, of course, on hearing Mr. Dowd's charges of profiteering. "Remember that there are now some 30,000 undertakers in the United States, but not one-half of them make a decent living," an indignant defender will protest. He then goes on:

It is a well-known fact recognized by the trade that we are getting more for caskets than we ought, but it seems to be an error hard to correct because the trade does not seem disposed to charge a reasonable amount for services. The result is that we are looked upon as robbers, when really we are the poorest-paid class of men in the country. I have worked in four towns of 1,500 population and under, and in one town of 9,000. In these

places, I have found the undertakers making little more than a poor living. You cannot compare foreign prices with our prices, because we give better service. Why condemn extravagance in funeral supplies? I never heard of a home mortgaged to pay an undertaker's bill. Thousands of homes have been lost in recent years on mortgages given to automobile concerns. Physicians are given \$200 (usually more) for an operation which requires no more skill than some jobs of embalming. The surgical operation saves but one life. Who can say how many lives are saved sometimes by proper embalming and the disinfecting of a tubercular body and of the home?

Then comes the florist with his apology. A Chicago house that receives twenty-five funeral orders a day, estimates the average floral cost of each burial to be about \$50.00. But only ten per cent of this expense, he explains, falls on the bereaved home.

Friends send in tributes of consolation of this kind, especially men employed together in big works, or of the same trade group. Perhaps a man cannot get away from his job to attend his mate's funeral; he sends a floral piece with his card attached, and it speaks for him. Another may want to go to a ball-game that afternoon when the burial occurs; a spray of flowers answers for him.

As Mr. Dowd well remarks, "The costliness of flowers at burials does not necessarily indicate respect and affection for the dead. Too often it means the wish 'to save face.'" The Church has resolutely set her face against the abuse of extravagant floral offerings; however, should the relatives permit a vulgar display of expensive flowers, which may fill one or two carriages, and thus form a conspicuous part of the funeral procession, the parish priest is generally quite powerless to correct the evil. The ancient abuse of having a long line of carriages or autos, the cost of which is borne by the bereaved relatives, is said, happily, to be becoming obsolete. May the extravagant custom soon depart forever! But in the not-so-distant past, it has sometimes been reported that a desolate widow whose late improvident husband left her nothing but half-a-dozen little children to care for, and a large sheaf of bills to pay, has been forced to realize, after the funeral, that her heavy financial burdens were greatly increased by a gouging liveryman's charges of \$150.00 or \$200.00. Such pagan ostentation is, of course, quite un-Christian. For it is on the poor, as the author points out, that funeral expenses press most heavily. Statistics indicate that owing to the cruelly unequal distribution of wealth in this country, some eighty per cent of us die without property, a fact which shows that a large proportion of men and women beyond the age of seventy are dependent. "One per cent of American people," we are told, "own more than the remaining ninety-nine per cent, and seventy per cent of the families do not own even one-fifth of the average family wealth." Sickness is the main cause of poverty, say the statisticians, and heavy last-sickness bills have in many instances so completely drained the domestic exchequer that the ensuing funeral expenses often leave the family of the deceased hopelessly in debt.

Unfortunately, moreover, that will probably be the sort of family that the unscrupulous profiteering undertaker

finds his easiest prey. Perhaps the grief-stricken widow leaves to him every detail of her late consort's funeral arrangements. "Your husband's noble figure is just fitted to a rosewood casket, and it is the only suitable kind for him," the sympathetic mortician may murmur in her ear. "Do whatever you think best," the newly-made widow may answer amid her tears. "Please attend to everything for me yourself, for my grief, as you see, is more than I can bear." This given *carte blanche*, the undertaker, if he happens to be a consciousnessless rascal, may then interview his friends, the casket-maker, the florist, the liveryman, the cemetery owners and the monument man, with such profitable results to all concerned except the widow, that when she has examined all the funeral bills that the sympathetic undertaker's "professional advice" has brought her, she may find left, very little money to face the world with.

Unhappily, the limitations on our space do not permit giving the attention to Mr. Dowd's book which it deserves. For the volume is professedly written to promote the cremation movement and the quantity of sophistries and absurdities the author manages to crowd into the pages in which he tries to prove his thesis is wonderful. He marvels, for example, "at the aversion and horror conceived against incineration among Catholics and other religionists, remembering that many of the sincerest believers of olden times showed a special passion for enduring burning at the stake" and actually believes that the recent canonization of St. Joan of Arc, "who living was committed to the flames at Rouen," is an argument for cremation. He seems to think that the Church's opposition to incineration is based on the difficulty there will be in gathering together for the Last Judgment the bodies of those who have been burnt up, as if the God of Omnipotence were Mr. Well's puerile figment of the Deity. The author's statement in another place that in the early days of the Church no hint occurs of "Masses for the dead or of Masses for the repose of their souls," makes one wonder whether he ever heard of the Catacombs which, like the alternate Seraphim, constantly proclaim the dogma and practise of prayers and Masses for the departed.

The Church does, of course, forbid cremation, as can be proved from Canon 1240 of the New Code, but her decree is merely a disciplinary measure, and is founded, not on the absurd notion that cremation makes the resurrection of the flesh more difficult, but is based on the Church's reverence for the human body which becomes at Baptism the temple of the Holy Ghost. Besides, since the last century the use of cremation, as is well known, has been identified with the pagan tenets of unbelievers and of the Church's enemies.

It only remains, therefore, for American Catholics to set their faces sternly against the vanity and ostentations of extravagant funerals. Even Mr. Dowd admits that he has met with comparatively few instances of priests who demand excessive stipends for burial services. The Church as a rule is quite reasonable in the fees she expects. How

much more in keeping, therefore, with the mind of the Church would it be, if the Faithful instead of spending money on a quantity of expensive flowers for funerals would promote instead the excellent practise of having Masses said for the departed souls. It is now a growing custom to offer the bereaved relatives of the deceased suitable memorial cards which indicate that a Requiem Mass will be said for him, an admirable usage that should be widely followed by the sympathetic kith and kin of those whom death has awakened from the dream of life.

GEORGE DURHAM.

Education The Check-Room

A VERY convenient institution is the check-room. The economist, who can figure the family budget down to the ultimate mill, and calculate how much money you lose by purchasing long matches instead of short ones, asserts that it is a promoter of unnecessary expenditure. That denunciation is unduly severe. To the traveler with a weak arm and a heavy bag, the check-room in our railway stations looms up like the shadow of a great rock in an arid land. You "check" your parcel, and walk forth, secure in the sense that your property is carefully guarded and that on presentation of a small piece of cardboard, it will be returned unruffled. The small sum of ten cents has helped knit up for you the raveled sleeve of care and the service is worth more than a dime.

These philosophical reflections on an institution which most of us take for granted, are suggested by a note received some days ago from a schoolmaster. His establishment for young gentlemen has an excellent name and an alumni list of which it may well be proud. But the school has fallen upon evil days, thinks the master, and he takes me to task for supposing that nowadays parents are not interested in the schools which harbor their children. "The trouble is that they are interested in the wrong way. To a great many, the school is nothing but a kind of check-room in which for the payment of a fee children are deposited for irregular periods. If I could dispense with the parents I could see my way clear. I honestly think it would be a blessing, if most of the youngsters now in this establishment, were orphans in some well conducted home for dependent children. They are good material; I couldn't ask for better, but what we try to do for them is practically undone by the influences at work in their homes."

We Americans talk a great deal about education, and to do ourselves justice, we contribute huge sums for the schools. The public-school system alone costs us nearly a billion dollars a year. The single city of New York spends more on its schools every year than most of the States expend for all purposes. To this must be added the fees and the donations which annually fall to thousands of private schools and hundreds of colleges throughout the

country. To tabulate these figures, a mathematician or an adding machine is needed. Viewed, then, from the angle of money contributions, and considering, further, that Americans are supposed to be a people who *never* sell a dollar for one hundred cents unless they can get two hundred, American interest in education should be rated high. Perhaps it is. Yet "something is wrong."

What is it? We know perfectly well that the finished products of our schools and colleges, public and private, bear about them an unfinished look. If this is the finished product, what must the raw material be! The raw material is our girls and boys, and with it no fault is to be found; that, I think, is the testimony of most teachers. I never entered a classroom in the old days without feeling ashamed of myself. Good material was at my hand, I knew. But I had doubts about my instruments as well as fears for my skill in yielding them. The teacher who always excuses his shortcomings by citing the shortcomings of his pupils will never make a good teacher. A good teacher is one who makes progress with ordinary materials, just as the real statesman is the man who succeeds in spite of lack of cooperation. No, the material which teachers get here in America, is, with the exceptions we all know and bewail, good material. That we do not do better with it is due to many causes; our own faults, wretched courses of study, and, as I must not only admit but assert, uninterested parents or parents unintelligently interested.

The check-room simile is good. Some weeks ago I held converse with the headmaster of a fashionable non-Catholic school for girls. Not long had he been headmaster, but already was he willing to resign his position. An honor graduate of an American and an English university, he had resigned his collegiate position because he was "tired of trying to do the impossible—beginning a youngster's education in the freshman year at college." The invitation to a secondary school was grateful; the place it offered, would, he thought, take him away from the hopeless task of mending wrecks and give him the opportunity of preventing them. Thus far he has met little but disappointment. He now knows that the parents of his pupils do not ask that their children be subjected to educational processes; that, in fact, many parents decidedly object to them. "One curse that I have not been able to lift from the school, is that it is 'fashionable.' It is a 'fashionable' school for the 'fashionable' children of 'fashionable' parents." And fashion, as the word goes today, is inexorable in its demands. "The children are left in school only as long as they are not needed elsewhere." We have laws which forbid poor parents to send their children to work in factories and shops. Would it not be well if we had a somewhat similar body of legislation forcing wealthy parents to educate their children? "The present legislation is too one-sided," my poor headmaster groans. His school opens toward the end of October, closes in the first week of May, grants lengthy vacation at Christmas and Easter, and during the shreds of the year the children

condescend to put in an appearance from time to time. Can teaching prosper under these conditions? Impossible.

I do not know any Catholic school in which conditions are so unfavorable, but I can name two or three which are beginning to approach this low standard. A few more Catholics, suddenly sprung to wealth in half a dozen large cities will soon produce that monstrosity, the "fashionable" Catholic school. And that would be deplorable in these days when the private school is under fire. I have no serious word of blame for the few Catholic institutions at which I have hinted. They believe themselves justified in granting all manner of exemptions, since a sterner standard would utterly deprive the children of certain wealthy families of religious instruction. Hence they are forced to conduct establishments which in many respects resemble the check-room. Children are checked until they have been prepared for their first Holy Communion, which they probably receive at the advanced age of twelve or thirteen, or until they can pass the examination in Christian doctrine before presentation to the Bishop for Confirmation; or they are left until the Catholic teachers can no longer bear with their eccentricities, and they are presented with a letter of dismissal. Then their place knows them no more. They take refuge in a genuinely "fashionable" school; one that has about it no color of dogmatic religion, or of any other religion, for that matter. Poor little misused Catholic children. The little O'Toole's and Flanagans, their cousins, attend the Brothers' school, or the Sisters', where they are punished, encouraged, advised, and in the end, "educated," and made good Catholics and good Americans. The wretched "fashionables," through no fault of their own, emerge from school neither fish nor fowl nor good red herring; trained for nothing, nondescripts, except that they always choose the path of least resistance. Along that path they sometimes go far. Two or three of the children, checked in a Catholic school until the time of First Communion, and then withdrawn, have lately figured in some very unsavory divorce cases in this great metropolis of ours. They still retain their money, and a certain standing in those sections of society in which scandal is no bar to membership, but what else? Not much that is worth having. They are the victims of the check-room school.

Well, what is the answer? "We must enlighten public opinion," counsels my friend, the disillusioned headmaster. "In England it is not considered improper to make boys and girls work. If they don't they are punished." But in England, as Hamlet tells us, they are all mad. Would our schools be considered "mad" were they to read the school-rules to parents as well as to the pupils, and insist that they be observed by all alike? "All" also includes the authorities. It may be that they too are in some degree responsible for the rise of "the check-room school," for if the authorities themselves are lax, what may be expected from the child and his parents in these too indulgent days?

JOHN WILTBYE.

Note and Comment

Ethiopian Prince
Greets Pope Pius XI

THE following unique letter of congratulation was recently made public. It was addressed by the Crown Prince of Ethiopia to His Holiness Pope Pius on the occasion of his election to the Papal Chair. Although the document was written in the Ethiopian language and with Ethiopian characters, the opening sentences are strongly reminiscent of Cicero's famous epistles:

To the most August and most Holy Father Pius XI, Pope, and Heir to the Chair of St. Peter:

Most Holy Father, accept our respectful salutations. How is your August Person? Is your health good? I, thanks be to God, am very well. Like all the other Christians, I was profoundly grieved at the death of your Predecessor Benedict XV.

However, on the occasion of your election, I believe it to be my duty to unite myself to all the illustrious Sovereigns of the world who have proffered their felicitations on your being called of God to take up the heritage of Benedict XV.

As His Holiness Benedict XV deigned to show his great affection for Ethiopia and its Rulers, I salute in your August Person the Pope Pius Eleventh of that name, the Pope of peace and the friend of Catholic Ethiopia.

The document closes with the signature, "Ras Tafari Nekonen, Heir to the Throne of Ethiopia." With the letter a donation of several millions of Austrian kronen was sent to the Holy Father for the starving children of Austria. A glorious reign to Ras Tafari Nekonen, and may his tribe increase! The Capuchins of the Province of Toulouse, to whom the Ethiopian mission is entrusted, are acting as ambassadors between the Imperial Court of Ethiopia and the Vatican.

National League
of Unemployment

AN organization entitled the National League of Unemployment, has been founded at New York. As stated in its certificate of incorporation it is to devote itself to the advance of human welfare by seeking:

To secure to every man and woman, chiefly through the inauguration of public works by Federal, State and municipal governments, when necessary in time of industrial depression, the opportunity for employment, thus enabling all workers to continue to be self-supporting and to contribute by their wage-purchasing power to the general prosperity of the country, and in furtherance of this object to advocate legislation and arouse public interest, publish and circulate books, pamphlets and periodicals, and conduct any investigations useful or necessary for the preparation thereof.

This certainly is a worthy cause to espouse. The theory upon which the League will conduct its work is that for one man engaged in any public occupation, such as road-building, three others also must be employed in making the preparations, providing the necessary materials and transporting them to their ultimate destination. Thus by a single public work, industries of many kinds, with men and women workers employed, will be set in motion. The problem, therefore, is not to seek public work for all the unemployed. It is, in fact, thought possi-

ble that if even one-fifth of those left idle by an industrial crisis can be set at such occupations, the industrial life of the entire nation may be revived. The initial call for the organization of this League was signed by a hundred men and women prominent in the religious and public life of Washington and New York.

The Catholic Press
Apostolate

IN his latest *Lay Apostolate* leaflet Dr. R. Willman urges Catholics to notice the ambition of the sects to spread their literature everywhere. "Many of them, going out after working hours, distributing literature from house to house, carry cards and leaflets with them and deliver them to friends and strangers in the street cars, place Sunday papers or Church papers in elevators, shops, hotels, etc." Why, he asks, should Catholics, called to be in reality workers in the Lord's vineyard, not show at least the same zeal? It is certainly true that the work of propagating the Faith belongs to the laity as well as to the priests, and can often be more successfully carried on, in its beginnings at all events, by the former. "Priests can talk only to those who come to hear them; laymen and women daily mingle with their coworkers and friends, and have opportunities to bring up such topics in an interesting way." Dr. R. William is zealously devoting himself to urging among Catholics the need of promoting the Catholic press. His quarterly leaflet, the *Lay Apostolate*, was established solely for this purpose and is meant for distribution at the churches and elsewhere. It should be of particular service during Press Month. It is published at 301 North Eleventh Street, St. Joseph, Mo.

To Enlist Churches
in National Politics

UNDER the heading "Preacher Starts Move for Churches to Work in National Politics," the following news item recently appeared in the Cincinnati *Commercial Tribune*, and was evidently sent broadcast throughout the country from Chicago:

A campaign to enlist 50,000 ministers and through them 40,000,000 Church members to take an active part in the 1924 Presidential election was announced today by the Rev. J. Clover Komsma, editor of the *Minister's Monthly*.

The plan, he said, will embrace organization of the Christian Voters League and the holding of a national convention here shortly before the Presidential nominating conventions.

"If the party conventions keep on following the beaten path and refuse to designate candidates that stand for the things that Churches uphold, a bolt will be suggested," his announcement continued. "With the churches organized, however, no party can afford to ignore the tremendous vote controlled by them."

The churches, he said, will demand Presidential candidates pledged to favor their stand on international relations, enforcement of Prohibition and the industrial issues between capital and labor.

We wonder whether the clergymen sponsoring this movement are the same that, in spite of all evidence to the contrary, are still wont to refer to the "political organization of the Roman Church?"